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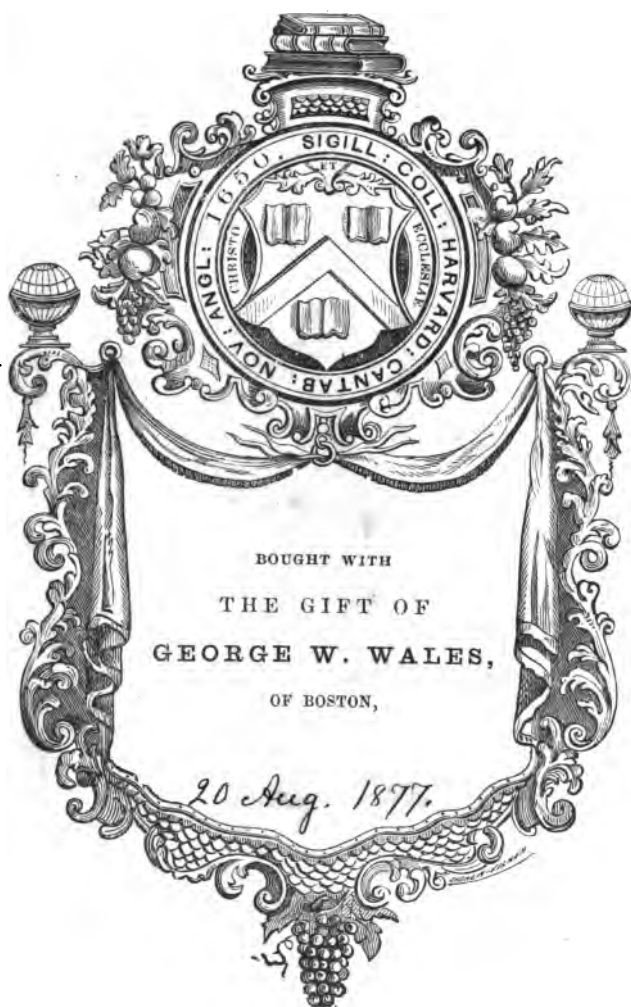
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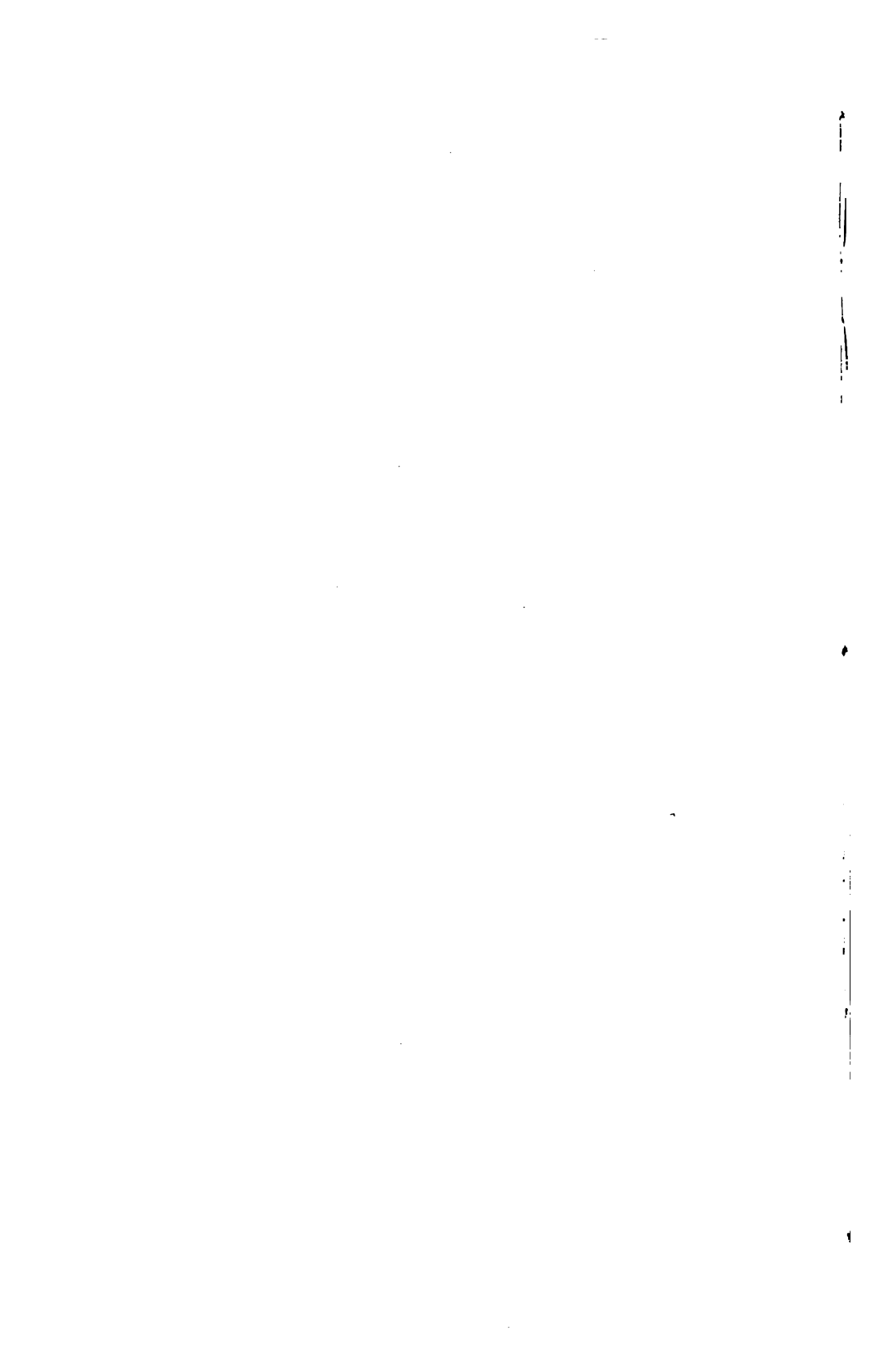


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Sir Henry Miers Elliot. K.C.B.





3 *Sir Am Elliot*

THE

with the Translator's comments

B A G H - O - B E H A R,

TRANSLATED INTO ENGLISH,

*from Mir Humayun's translation of the original
by Mir Husayn of
Delhi*

FOR THE USE OF STUDENTS.

BY

W. C. HOLLINGS.

W. THACKER AND CO.,

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P R E F A C E.

IN this translation of the *Bagh-o-Behar*, I have endeavoured to observe the same rule as in my translations of the *Prem Sagur* and *Bytal Pucheessee*, of adhering closely to the text of the original, without being on every occasion literally exact.

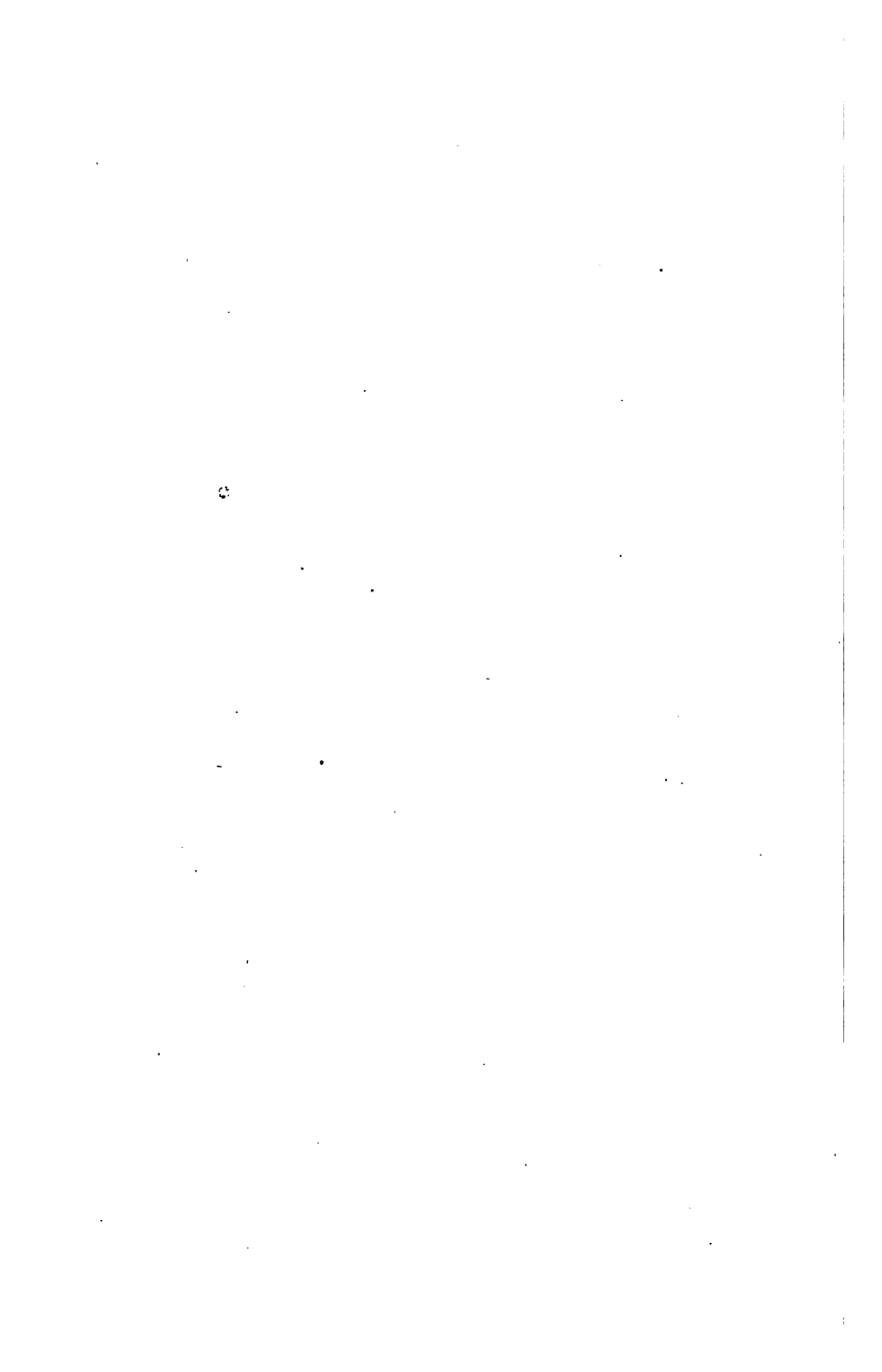
My wish has been to produce a Work, which shall assist a beginner, so as to enable him to understand with certainty the sense of the original and the explanations of his Moonshee, which beginners are often much puzzled to understand, and are thereby discouraged from prosecuting their studies. A translation so literal, as I venture to say this will be found to be, has this advantage, that after the student has gone through the whole or a portion of the original work, he may employ himself in translating from my English into the Native language *by the aid of Dictionary and Grammar alone*, and then comparing his own performance with the original, and correcting all his errors. I know no better or simpler mode of studying a language than the above, and a few months steady perseverance in it will give a student a great knowledge of words, idiomatical phrases, and the turn and general construction of the language.

The *Bagh-o-Behar* is an excellent book to study on account of the elegance of its style, the number of its idioms, and the variety of writing to be met with in it, from the highly-polished Oordoo to the common every-day Hindee.

It is an examination book at all the three Presidencies, and any student, who *thoroughly studies this Work*, will, if I may use the phrase, have acquired a most compact knowledge of Hindustani, and will easily make himself understood by almost any native in any part of India. But neither this nor any other Work can be studied properly, without a well-grounded knowledge of grammar—not the niceties, but the essentials of grammar—which is the key of all languages.

W. C. HOLLINGS.

CAWNPORE, }
May, 1851. }



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BAGH-O-BEHAR.

INTRODUCTION.

In the name of God, merciful and compassionate.

WHAT a Creator is the Holy God ! With a handful of dust, what forms and figures of clay has He not created ! In spite of two colours, one white and the other black, and in spite of a nose, ears, hands and feet having been given to all, and men having been created with appearances of different colours, and so unlike each other, that the form of one resembles not that of the other ; still amongst a hundred million of persons, a man can recognize whomsoever he pleases !

“ The sky is a bubble of the sea of His Unity ; and the earth is the sport of the water. But it is strange, that although the sea rolls forth a thousand waves, it cannot disorder the hair of the earth. The tongue of man must be as it were dumb in the praise and exaltation of a Being of such omnipotence and power. If a man were to speak, what could he say ? It is better to be silent on a subject, in which he could not find utterance.

“ Observe His mighty power from the loftiest Heaven to the Earth ! What possibility is there, that I could write His praises, if I wished to do so ? Since the Prophet has said, that he could not recognize Him, if any one else should claim being able to do so, he would be very foolish.

“ Night and day the sun and moon revolve, beholding His miracles ; but every one is lost in amazement at seeing the nature and condition of the one Supreme Being, (or both, that is, the sun and moon are lost in amazement at beholding the nature and condition of the one Supreme Being). The God-head is in every way becoming a Being of such Unity, who has not, and will not even have, an equal or match. But this much I know, that He is both Creator and Sustainer. In every way His compassion and favour are upon me.”

And blessings upon His friend, for whose sake He has created the Earth and the Heaven, and conferred upon him the dignity of a Divine Mission !

“The pure body of the chosen (Muhummud) is a light of God ; and it is, therefore, a well-known fact, that His body had no shadow (or cast no shadow, or had no image or likeness of it in the world.) How can I aspire to pronounce His eulogium ? But this is the rule and custom of narrators. And benedictions and peace on His progeny—the twelve Imams ! Having finished the praises of God, and the eulogium of Muhummud, I will now commence the work I have taken in hand. Oh, God ! for the sake of the offspring of Thy prophet, make this my discourse agreeable to the high and low ?”

The origin of this composition (or the reason of writing this work), was as follows :—

In the year 1215 of the Hejira, corresponding with the year 1801 of the Christian Era, and the year 1207 Fusilee, in the time of the Most Noble Lord Mornington, Marquis of Wellesley, Governor-General (in whose praise the understanding is lost in astonishment, and the intellect bewildered), God has collected together in His nature and disposition all the good qualities, necessary for great Chiefs ; in short, great was the good fortune of this country, that such a Governor came to it, through the favour of whose feet, a world obtained ease ; no one has power to act with violence towards another ; the tiger and goat drink water at one bathing place on the river side ; all the poor offer up prayers, and live (contented). There was great prevalence of opinion in favour of science, and much discussion (or talk) regarding it. The gentlemen of lordly dignity had a great desire to become acquainted with the Oordoo language, in order that they might converse with the natives of Hindoostan, and transact the business of the country (or civil business) with complete intelligence ; and, therefore, this year many books have been written according to order.

I beg to intimate to intelligent gentlemen, who speak the Hindoostanee language, that Ameer Koosroo of Delhi recited first of all this tale of the four Dervises on the following occasion.

His Excellency Nizam-ood-deen Aoliya Zuree Zurbuksh, who was his spiritual preceptor (and his shrine is now in Delhi, three coss from the Fort outside the Red Gate, beyond the Mutiya Gate, near the Red Bungalow), was sick ; and to amuse his instructor, Ameer Koosroo constantly recited this tale, and attended him in his sickness. God granted him a recovery after some days ; and on the day of bathing for the cure, he offered up this prayer, that whosoever shall hear this tale, shall, by the blessing of God, be made whole.

And since that time, this story has been current in the Persian language.

Now, the lord of wealth and manliness, the appreciator of the noble, Mr. John Gilchrist (may his prosperity always be great, whilst the Ganges and Jumna flow) has kindly ordered me to translate this tale into the pure Hindoostanee dialect—the Oordoo language, which Hindoos and Mussulmen, women, men and children, high and low, speak to each other. In pursuance of His Excellency's order, I have also begun writing in this idiom, in which a person would converse.

First of all, this wicked sinner, Meer Ammun, of Delhi, will explain his own circumstances.

My ancestors, from the time of King Humayoon, have attended upon, and faithfully served, every monarch from generation to generation; and each king has looked upon us with an eye of favour, and bestowed all befitting honours upon us. The monarchs have honoured and enriched, and exalted us with lands and dignities, and the rewards of services; and have, with their auspicious tongues, pronounced us to be hereditary servants, and old holders of dignities; moreover this title is registered in the royal office.

When this family (by means of which all other families flourished) reached this state, which was manifest, (and what need is there to explain what is clear?) Sooruj Mull, the Jant, confiscated, or seized upon, all their lands, and Ahmed Shaw, the Dooranee, plundered all the family. Having thus been reduced to ruin, I left a city, where was my native country and birth-place, and my navel string in my infancy had fallen there, and the ship, or such a ship, of which a king was pilot, was wrecked.

I began to dive in the sea of destitution. A drowning man will catch at a straw (*lit.*, to a drowning man the hope of a straw is great.) I remained for some years in the city of Azee-mabad (Patna.) Sometimes I was prosperous, at others unfortunate. At length, I removed thence also, as times were not favourable.

Having abandoned my family and children, and embarked alone in a boat, I came to the noblest of cities—Calcutta, in consequence of want, and through the pressure of circumstances (*lit.*, through the force of water and food.) Some days passed away without my having obtained employment. By chance, Nawab Dilawur Jung having caused me to be sent for, appointed me to instruct his younger brother, Meer Mahomed Kazim Khan. I remained nearly two years there, but I did not think this situation a sufficient provision.

After this, I was introduced to the presence of Mr. John Gilchrist (may his prosperity always continue) by Moonshee Meer Bahadoor Ullee Jee. At length, by the assistance of

Fortune, I have obtained hold of the skirt of such a generous man, that some fortunate days must come. And if not, this even is a blessing, that I have a morsel to eat, and can sleep at ease (*lit.*, with my feet stretched out.)

And in my family ten persons of various ages (*lit.*, great and small) having obtained sustenance, offer up prayers for this discriminator of worth.

God grant it may be so. I have thus heard the history of the Oordoo language from my ancestors. The city of Delhi, in the opinion of the Hindoos, has been in existence for four ages. Their Rajahs and subjects were in the habit, from times of old, of living there, and speaking their own language. For a thousand years the Mussulmen have had authority there. Sultan Mahmood of Ghuzni came, and after him there were kings of Ghori and Lodi castes. In consequence of this intercourse, the Hindee and Mussulman languages acquired some admixture of each other. At length, the Ameer Timoor (in whose family the name and the authority of Government, or the kingly name and the authority have descended to this day) seized upon Hindoostan. In consequence of his coming and taking up his abode at Delhi, the bazaar of his army, that is, the traders and camp-followers attached to it, were admitted into the city. The city market was for this reason called the Oordoo Market. After this, King Humayoon, having been worsted by the Put-hans, went to his own country. At length, having returned thence, he inflicted punishment on all survivors. No seditious persons remained to excite strife and rebellion. When King Akbar was on the throne, all tribes and classes of people, from the surrounding countries, having heard of the patronage and munificence of this matchless family, came and were assembled together in the presence; but the conversation and talk of each was distinct. By being collected together, and by borrowing and lending, trading and conversing with each other, the Oordoo language was established. When His Highness Shah Jehan, the great emperor, had caused the august (or auspicious) fort to be built, and the Jameh Mosque and the walls round the city, and had caused the peacock throne to be studded with jewels, and having erected pavilion tents upon poles, had caused them to be fastened with ropes (meaning merely, that he had pitched his royal tents), and Nawab Ullee Murdan Khan had made a canal, the king being pleased, gave a feast, and made the city of Delhi the seat of his empire. From that time, it has been known as Shajehanabad (although Delhi is distinct, as that is called the old, and this the new city); and the king gave the title of the Great Oordoo Bazaar to that market. From the

time of the Ameer Timoor to the time of Mahomed Shah, and even to that of Ahmed Shah and Alumgeer the Second, the imperial authority has descended uniformly from generation to generation. At last the Oordoo language, from being constantly polished, has become so refined, that the language of no other city can be compared with it : but a discriminating arbitrator is necessary to form a just judgment. So now, God, after a space of time, has created a wise and discerning man like Mr. John Gilchrist, who, from his own understanding and contrivance, and research and labour, has composed books of grammar. For this reason, the language of Hindoostan has been currently introduced in the country, and has acquired new and increased splendour. Otherwise, no one thinks ill of his own turban, or speech, or procedure. If you ask a villager, he disparages an inhabitant of the city, and considers himself better than all other persons.

Well, the wise themselves know best. When Ahmed Shah Abdalli came from Cabool, and caused the city to be plundered, Shah Alum was in the eastern quarter of the country ; there was no heir and master of the country ; the city became without a head. It is true the splendour of the city was derived from the prosperity of the kingly power. At once ruin fell upon it. The subjects went away helter-skelter, wherever they could find subsistence or protection.

Into whatsoever country they came, by an association with the inhabitants of it, a difference was produced in their conversation. And there are many men, who have, for some reason, gone to Delhi for five or ten years, and dwelt there : to what extent will they be able to speak correctly ? They will occasionally make mistakes ; and the individual who having endured all calamities, has become a fragment of stone of Delhi, and five or ten generations have been passed by his family in that city, and he himself has seen the courts of nobles, and experienced being pushed about in fairs, and been present at marriage feasts and processions of the followers of Shah Madar, and sights and shows, and for a long time has strolled and wandered about the city, and after coming thence has paid attention to his language with a view to correcting it—the speaking of such a man will certainly be exactly correct. This humble individual has come here, after having wandered over every city, and seen various sights and occurrences.

BEGINNING OF THE NARRATION.

I now begin the story ; listen with attention, and do justice. In the travels of the four Dervises, it has thus been written, and the narrator has said, that formerly, in the country of Constantinople, there was a great king, in whose disposition there was justice like that of Nowshirwan, and liberality like that of Hatim. His name was Azad Bukht, and the city of Constantinople, which they call Istumbol, was his royal residence. During his reign, his subjects flourished, his treasury was full, his army contented, and the poor happy. With so much enjoyment did men pass life, and so happy were they, that in the house of every one each day was a festival, and the night like the fourteenth night of the month Shaban.

And the king having extirpated all thieves, pick-pockets, plunderers, robbers, and other bad characters, did not allow any trace of them to remain in his country.

During the whole night, the doors of houses were not shut, and the shops in the market remained open.

Travellers passed through forests and over plains, throwing up gold. No one enquired from them—"How many teeth have you in your mouth, and where are you going?"

There were a thousand cities under the sway of this king, and many monarchs paid tribute to him.

Although possessed of so great a kingdom, he did not allow his heart to neglect for a moment the memory and worship of God. He enjoyed as many worldly advantages as he could wish for ; but a son, which is the fruit of life, was not in the garden of his fate. For this reason, he was generally thoughtful, and after the five stated times of prayer, used thus to address his Creator—"Oh, God! Thou hast of Thy favour bestowed every thing on me, a poor wretch, but thou hast not given me a light for this dark house. This desire is the only one remaining in my mind, that there is no one to take my name, and give me water ; and in Thy secret treasury every thing is found ; grant me a living son, that my name and the vestige of this kingdom may remain firm." In this hope, forty years of the king's life passed away. One day, having finished his prayers in the palace, all hung with glass, he was performing his daily task (meaning here, he was telling his beads), when all at once, as he looked at a glass, he saw a white hair in his moustaches, which shone like a wire of brocade. The king, on seeing it, was filled with tears, and heaved a deep sigh (*lit.*, a cold sigh.)

He then thought to himself,—“ alas ! thou hast to no purpose wasted so much of thy life, and from an avaricious desire of things of this world, hast brought under subjection a whole Universe. Of what use will all these countries be, of which you have taken possession ? Hereafter some one else will dissipate all this wealth and property. A message of death has come to thee, and if you should even live for some time, the strength of your body will be diminished. For this reason, I know, it has not been written in my fate, that there should be an heir to my title (*lit.*, umbrellah) and throne. I must die at last some day and leave every thing behind me. It is, therefore, better that I should now give up every thing, and pass the remainder of my life in the remembrance of my Creator.”

Having formed this resolution, and gone into the lower garden and dismissed all his courtiers, he gave an order, “ that no one should come near him from that day, that all persons should resort to the public hall of audience, and should be alert and ready in their own affairs.”

Having thus spoken, he went and sat down in a house, and having spread a carpet of prayer, was engaged in religious worship. He could do nothing, but weep and sigh. The King Azad Bukht passed many days in this manner. In the evening, at the time of breaking his fast, he used to eat a date, and drink three draughts of water, and remain all day and night at the place of prayer. News of this event spread abroad ; by degrees, reports were circulated throughout the whole country, that the king having withdrawn from the Government, had determined upon retirement. In all quarters, plunderers and seditious men raised their heads, and went beyond their boundaries. Whoever wished it, encroached upon the country, and became rebellious. There was great disobedience shown to the orders of all governors (*lit.*, there was great interruption in the orders of all governors.) From every province, petitions and complaints of bad government reached the presence. All the nobles of the court met together, and began to advise and consult with each other.

At length they formed this judgment “ that the minister is intelligent and wise, and an intimate and confidential friend of the king, and is highest in dignity ; let us go to him, and see, what he says is right to be done.” All the nobles and great men came to the minister and said—“ Such is the state of the king, and such the condition of the country ; if there be delay and carelessness, this country, which has been acquired with so much difficulty, will be lost for nothing ; to recover it will be very difficult.” The minister was advanced in years, experienced,

loyal and wise. His name was Khirudmund (possessed of intellect), and the name was appropriate. He said—"Although the king has prohibited our going into the presence, do you go, and I will also come. God grant, that the king may be pleased to call us before him!" Having thus spoken, he brought them all with him to the public hall of audience, and having left them there, came himself to the private hall of audience and sent a message by a eunuch to the king—"That his old slave (meaning himself) was present, and that he had not for many days seen the beauty which adorned the world (meaning the king.) I am in hopes, that having obtained one glance, I should be allowed to kiss the feet, that my mind may be set at rest."

The king heard this petition of the minister. Although he was aware of his exalted position and loyalty, and counsel and devotion, and generally acted by his advice, the king, after deliberation, said—"Call Khirudmund (or send for him.)" When permission was granted, the minister came at once into the presence and paid his respects, and stood with closed hands. He saw that an extraordinary change had taken place in the king's appearance; that rings had formed under his eyes through violent and long continued weeping, and emaciation; and his countenance had become yellow. Khirudmund could not endure the sight; he ran involuntarily forward, and fell at his feet. The king raised his head with his hand, and said—"Thou hast seen me, and thy mind has been set at rest; go now, and vex me no more, and carry on the affairs of State." Khirudmund, having heard this speech, wept aloud, and said—"By your bestowing alms on him, and in consequence of your welfare, this slave is in constant possession of kingly power; but the whole country is in a state of consternation by the protection of the world (meaning the king) having thus all at once secluded himself, and the result of this will not be favourable. What idea is this that has entered the auspicious mind? It will be better if you will make this hereditary child of a slave the confidant of this secret, and he will represent whatever may occur to his imperfect understanding. All these honours, which have been bestowed on slaves, have been bestowed, in order that the king might enjoy happiness and ease, and that the servants of the State might be occupied with the arrangements of governing the country. When care has overtaken the royal health (and God grant it may not be so), of what use will the slaves of the king be? Or, God grant that care may not overtake the royal mind; otherwise, of what use would the slaves of the king be?"

The king said—"Thou speakest the truth, but the care which is in my mind, admits not of advice. Listen to me, oh Khirud-

mund ; my whole life has been passed in the turmoil of political affairs. I have reached such an age, and death now is only left, and even of that, a message has come, inasmuch as that my black hair has become white. It is a proverb—' We have slept all night, shall we not awake in the morning ?' I have not yet had a son born to me, so that my mind might be at ease. My heart, is, therefore, exceedingly sad, and I have sat down here, after having abandoned every thing. Whoever wishes may take either my country or wealth ; they are useless to me. Moreover, it is my intention some day to abandon every thing, and go forth to the jungle and hills, and not show my face to any one. In this manner I will pass these few years of life. If I meet with any house that pleases me, I will remain there ; and offer up prayer to Him, whom I adore. Perhaps the result will be good. And I have seen the world well, and derive no pleasure from it." Having said thus much, and having heaved a sigh, the king was silent.

Khirusmund had been his father's minister, when the king was prince, and from that time had an affection for him. Besides this, he was wise, and a man of good judgment. He began to say—" It is never right to despair of the excellence of God. What difficulty is there for Him to give you children, who with an order (or by His fiat) has created eighteen thousand different kinds of creatures ? Oh, Mecca of the world, banish this vain imagination from your mind, otherwise the whole world will be in a state of confusion ; and this kingdom, with whatever trouble and difficulty your ancestors and you may have acquired it, will slip from your hands in a second, and the country will be ruined if you neglect it. We shall be disgraced (which may God avert !) In addition to this, there will be a minute investigation into the matter on the day of judgment, ' Having made thee a king, and having committed My servants to thy charge, why didst thou despair of My compassion, and ruin and distress your subjects ?'—What answer will you give to this question ? Moreover, adoration will not be of use on that day, because man's heart is the house of God, and kings will only be examined on the score of justice. Let this slave's disrespect be excused. To abandon one's house and wander over forests is the business of devotees and mendicants, not of kings. Act as becomes your position ; the remembrance and worship of God are not confined to forests and hills. You must have heard this couplet—' God is near him, and they look for Him in the forest. The proclamation is in the city, and the child is in the embrace (or under the arm.)' If you will act with justice, and listen to the supplication of your devoted servant, it is advisable, that the protection of the world (meaning the king)

should every minute and every second meditate upon God, and offer up prayers. No one has ever been excluded from His shrine. In the day time arrange affairs of State, and administer justice to the poor, that the subjects of God may live secure and happy under the shadow of the royal skirt; and at night engage in prayer, and having supplicated blessings on the pure spirit of the prophet, take assistance from Dervises, Recluses, and men resigned to the will of God, and give food daily to orphans, prisoners, persons with families, and to men in need, and to widows. Through the auspiciousness of such good works and deeds, I have strong hopes that, God willing, all the wishes and desires of your heart will be accomplished, and that hope also be fulfilled, on account of which, the exalted mind (meaning the king) has been disquieted, and joy be restored to the noble disposition. Fix your gaze upon the favour and grace of the Nourisher of All, who, in a second, can perform whatever He wishes."

At length, in consequence of these representations of Khirudmund, confidence was restored to the mind of Azad Bukht. He said—"Good; what thou sayest is well; let us act accordingly, and see the result. Hereafter, whatever is the will of God will be accomplished."

When the king's mind had been consoled, he enquired from the minister—"What are all the other nobles and secretaries doing, and how are they?" He said—"All the grandees are offering up prayers for the life and welfare of the Mecca of the world (meaning the king). They are all distressed and confused in consequence of anxious thoughts regarding you. Show your auspicious beauty to them, in order that the minds of all may be set at rest. Moreover, they are now present in the public hall of audience." Having heard this, the king ordered, "that he would, God willing, hold a court on the morrow. Tell all persons to be present."

Khirudmund was pleased when he heard this promise, and having raised both his hands, offered up a prayer—"May your crown and throne remain firm, whilst the earth and sky exist!" And taking leave of the presence, he came forth delighted, and mentioned this good news to the nobles, who all went home in great glee. There was joy throughout the whole city; all his subjects were delighted, that the king would hold a public court on the next day.

In the morning, all people, high and low, and nobles, men of low and high degree, came and stood up according to their respective ranks, and remained in expectation of beholding the splendour of the king.

When three hours of the day had passed, at once a curtain

rose, and the king, having advanced, sat down on his august throne; singing and music began to resound in the guard-house, and all persons offered presents of congratulation, and paid their respects, and made salutations in the place of audience. Each received honour according to his station and dignity. All were pleased and gratified. When it was twelve o'clock, the king arose, and went into the inner apartments, and having dined, reposed in the sleeping chamber. From that day, the king pursued the plan of constantly holding a court in the morning, and in the third watch of occupying himself with reading or repeating his daily appointed task; and expressing penitence and craving mercy in the temple of God, he prayed for the accomplishment of his wish. One day, he also saw it written in a book—"That if any one be so afflicted with sorrow or care, as not to admit of a cure, he should commit it to fate, and himself proceed to a church-yard; a blessing will be conferred on him by means of the spirit of the Prophet. And regarding himself, as in a state of non-existence (or utterly worthless), he should place his mind on its guard against this worldly carelessness, and should weep from fear, and should regard the power of God, considering to himself, how many great persons, possessed of property and treasure had been born before him on the earth, but Heaven having brought them all within its revolution, has mingled them with dust. This is a saying,—'Kubeer, having seen a mill for grinding corn going round, wept: no one, who has come between two mill-stones, has escaped unscathed.' Behold now they are merely a heap of dust, not a trace of them is left, and they are laid low in solitude, having abandoned all their worldly wealth, their families, children, friends, servants, elephants, and horses. All these have not availed them anything; moreover, no one now knows even their names, or who they were. And the interior state of the grave is not known, (or their condition inside their graves is not known), whether worms, ants, and snakes have eaten them, or what has happened to them, and what they have experienced from God (or how they stand with God.) Having reflected upon these things in his mind, let him look upon the whole world as a comedy; then the bud of his heart will be in constant bloom (or be constantly expanded), and will not under any circumstances be withered."

When the king read this advice in the book, what his minister Khirudmund had said occurred to his memory, and he found both the advice and the minister's sayings correspond. He had an ardent desire to act accordingly, but thought it was not right to go mounted and accompa-

nied by a crowd, after the manner of kings. He considered it more advisable to change his dress, and go alone at night amongst the tombs, or attend upon some godly man, who had withdrawn from the world, and keep vigil during the night. Possibly, by means of these men, he might obtain his worldly wishes and future final liberation.

Having formed this determination, and one night having put on coarse clothes, and taking with him some rupees and gold-mohurs, he went silently out of the fort, and took the road in the direction of the plain. In the course of his ramble, he arrived at a burying-place. With exceeding sincerity of heart he was engaged in repeating the benediction; and, at that time, a cold wind was blowing; moreover, it might have been called a storm. All at once the king saw something like a flame at a distance, which was bright as the morning star. He thought to himself, that in the midst of such a storm and darkness, this light was not caused by contrivance alone; this is either magic (or a spell), so that if you sprinkle alum and brimstone round the wick of a lamp, it will not be extinguished, howsoever high a wind may be blowing; or it is the lamp of some great personage, which is burning. Whatsoever it may be, we must go and look at it. Perhaps by the brilliancy of this light, the lamp of my house will also become bright, and the wish of my heart will be obtained. Having formed this design (or with this view), he proceeded in that direction. When he came near, he saw four destitute beggars, wearing tattered cloaks, and sitting with their heads on their knees, silent, in a state of insensibility. And their condition was like that of a traveller, who having been separated from his country and tribe, and being bound in the pain and anxiety of destitution and poverty, is utterly confounded. In this manner, these four remained like so many pictures on a wall, and a lamp, placed upon a stone, gave a faint light. The wind made no impression on it, and the sky seemed to be formed into a shade for it; so that it burned without danger of being extinguished. Azad Bukht, on beholding this spectacle, became certain, that his wish would surely be accomplished through the auspiciousness of the feet of these men of God; and that through their favour, the dry tree of his hope would become green and produce fruit. "Go and wait on them, and mention thy circumstances, and join their assembly; perhaps they will take compassion on thee, and offer up prayers, which will be accepted by the Deity (*lit.*, the Being without supplication)." Having formed this determination, he was on the point of advancing, when his mind suggested to him, "oh! devoid of sense! be not in a hurry; examine a little first! what

dost thou know who they are, and whence they have come, and whither they are going? What dost thou know, whether they are gods, or demons of the forest, who having assumed the form of men, are sitting together. It is altogether improper to be in a hurry, and go amongst them, and disturb them. You ought to conceal yourself in a retired spot, and ascertain the circumstances of these Dervises." At length the king concealed himself, and went and sat down in a corner of the building, so that no one heard his approach. He turned his attention towards them, that he might know what conversation they carried on amongst themselves. One of the beggars sneezed accidentally, and offered up thanks to God. The three other ascetics started up at the sound, and trimmed the lamp, which burned brightly. Having filled their pipes, they began to smoke on their beds. One of the mendicants said—"Oh, friends! partners in adversity and companions, fellow-travellers round the world, we four individuals (*lit.*, forms), by the revolution of the sky, and the vicissitude of day and night, have wandered about from door to door for a long time with the dust on our heads. Praised be God! through the assistance of fortune and the friendship of fate, we have met together at this place to-day. And we know not at all what may happen to-morrow, whether we shall remain together or be separated. The night is a great burthen (*lit.*, a great hill); it is too soon to lie down yet, wherefore, it is better that each should relate his adventures, on the understanding that there be not the least admixture of falsehood in the recital, and the night will pass away, whilst we are relating our different stories. When a small portion of the night remains, we will retire to rest. All of them said—"Oh! guide, we consent to whatever you command; be pleased to commence, relating first what you have yourself seen, in order that we may be profited by listening."

THE TRAVELS OF THE FIRST DERVISE.

THE first Dervise sat down on his two knees, and began thus to narrate the story of his travels:—Oh! adorers of God! listen a little to me, and hear the story of this destitute creature! Pay a little attention to the occurrences of my life; the ups and downs which Heaven has occasioned me. I will explain the calamities which have befallen me. Listen to them all.

O friends! the country of my birth, and the native country of my ancestors, is Yumun. This wretch's father was a great merchant, the prince of merchants, by name Kwajeh Ahmud. At that time, there was no banker or trader equal to him. In most cities he had ware-houses established and agents for the purchase and sale of goods; and there were lakhs of rupees in cash in his house, and merchandize of different countries. He had two children: one this beggar, who, wearing a tattered dress and a necklace of threads, is in the presence of you, holy guides, and is now speaking; the second, my sister, whom my father, during his life-time, gave in marriage to a merchant's son of another city. She used to live in her father-in-law's house. In short, what bounds or moderation could there be in the fondness and affection of him, who had so much wealth and one son! This beggar was brought up with great endearment under the shadow of his father and mother, and began to learn reading, and writing, the trade of soldiering, the science of commerce, and the keeping daily accounts. Until my fourteenth year, my life was exceedingly happy, and free from care, and I had no thought or anxiety regarding worldly matters. All at once, both my parents, by the decree of God, died in the same year. I was in a strange state of affliction, which I cannot describe. At once, I became an orphan; there was no one over me older or greater than myself. Night and day I used to weep on account of this sudden misfortune, and gave up eating and drinking, and every thing else. I passed forty days in the best way I could. On the fortieth day, all my relations, and strangers of high and low degree, were assembled together. When the prayer for the souls of the dead was finished, all the persons present placed upon this beggar the turban of his father, and explained to me, "that in the world, the mothers and fathers of all men die, and consequently they told me to be patient, as I must one day die myself: and to look after my household affairs, as I had now become the chief of my family in the place of my father, and that I ought to pay careful attention to business and mercantile affairs." Having given me consolation, they took leave. The agents, and men of business and servants, all came into my presence, and offered presents, and said, "Be pleased to look at, with auspicious gaze, the ware-houses of cash and merchandize." When I beheld at once so much boundless wealth, I stared with astonishment (*lit.*, my eyes were opened): I gave an order for the hall of audience to be prepared. The servants, whose business it was to spread carpets, having spread them, put up cloths stretched across the roofs, and the curtains and screens used on occasions of ceremony; and I entertained

handsome and good looking attendants and servants ; and I had splendid dresses made up for them. I sat down on a large cushion with pillows. Fops, conceited fellows, parasites, liars, and flatterers became my friends, and were my constant companions. I was in their society day and night, (*lit.*, during the eight watches or divisions of time.) They gave me all the gossip, and tittle-tattle, and scandal, and said to me, "in this state of youth, you should have wine made of a yellow fragrant flower, and also of roses ; and having sent for mistresses, drink and enjoy yourself with them."

In short, the evil spirit of man is man ; my mind was led astray by listening every minute to conversation of this kind. I began to be engaged in drinking, dancing, and gambling. Affairs came to such a pass, that having entirely neglected trade, I was occupied in sight-seeing, and began to lend and give away my money. When my servants and companions saw this carelessness on my part, each took away whatever he could lay his hands upon, and considered it as plunder. I knew not how much money was expended, whence it came, and where it went. No one exercises any moderation in spending money, which he gets for nothing, (*lit.*, the heart is without compassion for money got for nothing.) With this expenditure, if I had had the treasure of Karoon, it would not have been sufficient. In the course of some years, I was all at once reduced to such a state, that I had only a turban, and a cloth to conceal my private parts left. The friends who had expressed the most enthusiastic friendship, and at every sentence had professed themselves ready to shed their blood for me, fled away from me ; moreover, if by chance I met them anywhere on the road, they turned away their eyes and faces from me. And my servants, attendants, huntsmen, men in my employ, armed with sword and bucklar and with fire-locks, and armed soldiers, all abandoned and avoided me. No one remained to enquire to what a state I had been reduced. I had no companions, except sorrow and regret,—I could not obtain parched grain to the value of the eighth part of a pice to chew, and as a preparative to drinking water. I endured two or three fasts, but could not support hunger. In despair, having thrown the veil of shamelessness over my face, I determined to go to my sister's. But I was ashamed to do so for this reason, that since my father's death, I had had no intercourse with her, and had not written her a letter ; and, moreover, I had not even replied to two or three letters of condolence, and affection, which she had written to me, whilst I was in this dream of carelessness. In consequence of my thus feeling ashamed, I did not wish to go to her ; but I could not think of (*lit.*, see) any other house but her's for me to go to.

In some way or other, on foot, empty-handed, staggering along the road, suffering a thousand hardships, I accomplished those many days' journey; and having gone to the city in which my sister lived, arrived at her house. She, who was in the place of a mother to me, having drawn her hands over my head in token of taking my misfortunes on herself, and having embraced me, wept much. She made propitiatory offerings on my account, of oil, and vetches, and black pice. She began to say, "Although my heart is delighted with this visit, brother! what state is this, in which I now see you?" I could not make any reply to this. Restraining my tears, or being on the point of shedding tears, I remained silent. My sister, having had fine clothes made up quickly for me, sent me to a bath; and when I had bathed, I put on the clothes. She appointed me a beautiful dwelling, on which great preparations had been lavished, near herself, for me to live in. In the morning, she gave me, in her own presence, for breakfast, sherbet, and different sweetmeats, and pistachio nuts; at the third watch, dry and fresh fruits of different kinds; and during the day and night, she gave me at two appointed times dishes made of flesh and rice, bread, and boiled and roast meats of high flavour. She showed me every kindness and attention. I offered up a thousand prayers in the court of God, for enjoying so much ease after such great affliction. Many months passed thus happily away, and I did not stir abroad from my retirement.

One day my sister, who was as affectionate and attentive to me as a mother, began to say, "Oh brother! thou art the pupil of my eyes, and a token of remembrance of my deceased father and mother; by thy coming here, my wishes have been gratified; I am delighted when I look upon thee. Thou hast made me extremely pleased; but God has created men for the purpose of earning a subsistence. It is not right for them to remain idle in the house. The world reproach and sneer at a man, who stays at home without an occupation. The people of this city, especially, of high and low degree, will say, regarding your remaining here without reason, having wasted and run through his father's wealth and property, he has fastened upon his brother-in-law's substance.

"This will be the occasion of very great shame and ridicule to us both, and reproach to the name of our mother and father. Otherwise, I would give you shoes to wear, made of my own skin, and show extreme love for you. My advice to you now is, that you should form the design of travelling. God willing, other days will come round; and instead of enduring your present distress and poverty, you will enjoy contentment and happiness." I was ashamed when I heard this speech. I

approved of her advice, and replied, "Very good ; you are now in place of a mother to me ; I will do whatever you say."

Having thus obtained my consent, and gone into the house, she sent me by the hands of high-born damsels, fifty bags of gold-mohurs, and said, "A caravan of merchants is going to Damascus ; purchase with this money articles of merchandize ; and having made them over to a merchant, who is trustworthy, take from him a duly executed note of hand, and do you also resolve to go to Damascus. When you arrive there in safety, receive your property back again with all profits, or else sell it yourself." I went with the cash to the bazaar ; and having purchased articles of merchandize, entrusted them to a great merchant, and made all satisfactory arrangements as to obtaining the receipt and note of hand for the goods.

The merchant embarked on a ship, and started off by sea ; and I made preparations for going by land.

When I was about to take leave of my sister, she presented me with a vest of honour of high value, and a horse with furniture, covered with jewels : and having filled a canteen with sweetmeats of different kinds, she fastened it to the pommel of my saddle, and she placed a leather bottle of water in the cords of the saddle to which game was tied. She attached the rupee of Emam Zamin to my arm ; and having marked my forehead with curds, she shed tears, and said, "Depart ; I have committed you to God : you are now going away ; come back again soon." Having offered up a prayer for her welfare, I said, "God is your protector also ; I consent to do what you propose." Having gone forth thence, I mounted my horse ; and having faith in God, and making two days' journey in one, I arrived at Damascus. When I went to the city gate, the night was far advanced. The door-keeper and the watchmen had shut the gate. I made many solicitations, saying, that I was a traveller, and had come expeditiously from a distance, and if they would open the door, I would go into the city, and procure grain and grass. They growled out from the inside, that they had orders not to open the gate at that time, and asked me why I had come at such a late hour of the night. When I heard this explicit answer, having dismounted from my horse, and spread my saddle cloth on the ground, I sat down upon it under a wall of the city, and began to walk about here and there, in order to keep myself awake.

When it was midnight, there was a profound silence, and I saw a chest descending from the fort wall. I was astonished at the sight, and wondered what magic it could be. Perhaps, God from his secret treasury may have shown me favour, compas-

sionating my distress and troubles. When the chest rested on the ground, I approached it with fear and saw that it was made of wood. Through curiosity, (or from a feeling of avarice,) I opened it. A lovely and beautiful woman, at sight of whom my senses vanished, was lying writhing in the chest, wounded and bathed in blood, and with her eyes shut. Her lips moved slowly, and these words proceeded from her mouth: "Oh! unhappy, faithless wretch! Oh! tyrant, full of violence, is this the return you have made for all my goodness, and affection? Inflict one more wound: I leave it to God to do justice between thee and me."

Having thus spoken, in her then state of insensibility, she drew the border of her scarf over her face, and did not look towards me. When I beheld her, and heard what she said, I became silent. I thought to myself, "why has some shameless tyrant wounded such a lovely creature?—what ideas were in his mind, and for what reason has he raised his hand against her?—she still retains an affection for him, and calls him to mind, even now that she is on the point of death." I continued speaking thus to myself and the sound of my voice reached her ear. Having removed the cloth at once from her face, she saw me. When her gaze encountered mine, I became enamoured, and began to feel faint. I supported myself by force, and assuming courage, said, "Say truly who you are, and what is this that has happened? If you will explain, my mind will be at rest."

Having heard this, although she had scarcely strength to speak, she said slowly, "Praised be God! that through wounds I have been reduced to this state. What shall I, who am dust, say? I am a guest for a few minutes, (that is, I have but a short time to live.) When I depart this life, be pleased, like a generous man, to bury me in some place in this chest; and I shall be released from good and evil speaking; and you will have performed a meritorious action." Having said thus much, she remained silent.

I could not make any arrangements during the night; I took up the chest and brought it near me, and began to count the hours when the night would be over, that I might go early in the morning into the city, and exert myself to the utmost to procure remedies for her. The little night that was left appeared so burdensome, that my mind became confused.

At length, whilst I was calling on the name of God, when the morning approached, the cock crowed. The sound of men began to be heard. Having repeated my morning prayers, and fastened the chest in a kind of pannier, I went into the city, immediately the gate was opened. I began to look out for a

house for hire from every person I met, and each shop-keeper. After searching some time, I engaged a well built, new, and roomy house ; and went, and took possession of it.

Having first taken that beloved creature out of the chest, and spread soft bedding on flocks of cotton in a retired part of the house, I placed her upon it in a recumbent posture ; and having left a trustworthy man there with her, I went about asking every one, " who was a skilful surgeon in the city, and where he lived ? " One individual said, " There is a barber, who is unrivalled in the art of surgery, and science of medicine, and very experienced in such business. If you were to take a dead man to him, by the will of God, he would adopt such skilful measures, that he would at once be restored to life. He lives in this quarter of the town, and his name is Isa."

Having heard this good news, I went on involuntarily, and continuing my search, and having obtained a clue, arrived at his door. I saw a man with a white beard sitting at a portico, and several other persons, who were rubbing something, with a view to the preparation of a plaister. I saluted him in a flattering and respectful manner, and said, " Having heard of your renown and many excellent qualities, I have come here. My case is this, that I have left my country for the sake of trade, and on account of my affection for her, brought my wife with me. When I arrived near this city, evening came on, when a small part of my journey was unfinished. I did not think it right to travel at night in an unknown country. I dismounted under a tree in the plain. During the last watch of the night, I was attacked by robbers, who plundered me of all articles of property they found ; and from an avaricious desire of obtaining her jewels, they wounded the lady also. I could do nothing ; I spent the remainder of the night in the best way I could, and early in the morning having come into the city, hired a house ; and having left her there, I have hastened to you—God has bestowed this degree of excellence upon you ; shew kindness to me, a traveller, and pay a visit to my house. Look at her, and if she survives, you will obtain great celebrity ; and I will be your slave all my life." Isa, the surgeon, was a very compassionate and religious man ; he took pity on the humility of my speech, and accompanied me to the house. On examining the wounds, he consoled me, and said, " By the grace of God, this lady's wounds will be healed up in forty days, and I will administer a cure, (*lit.*, I will cause her to take the bath of cure.)" In short this man of God, having washed all the wounds with neem water, made them clean, and sewed up those, which required it. With respect to the remaining wounds, having drawn forth a

BAGH-O-BEHAR.

small box from his pocket, he put bandages upon some, and having applied plaisters to others, he fastened them up, and said with the greatest kindness, "I will come twice daily; be very careful, that the sewing of the bandages does not come undone. Pour chicken broth down her throat as food, and give her constantly the juice of odoriferous willow with rose water, that she may retain her strength."

Having thus spoken, he wished to take leave. I offered him many thanks, and joining my hands said, "My life also has been saved by the consolation you have given; otherwise, I saw nothing but death before me. May God preserve you in safety." Having given him *uttur* and *pawn*, I allowed him to depart. Day and night I was present in attendance upon that fairy, and denied myself all rest, and offered up prayers daily at the shrine of God for her recovery. It so happened, that the merchant came there also, and made over to me the articles of merchandise I had deposited with him, which I sold for what they would fetch; and began to expend the money realized in drugs and medicine. That generous surgeon was constant in his attendance. In a short time all the wounds healed up, and granulated; and after some days, she took the bath of recovery, that is, she bathed after having quite recovered. I was uncommonly delighted; and placed a dress of honour and gold-mohurs before the surgeon Isa, and having spread carpets, used on occasions of state and ceremony, I seated that fairy on a throne. I bestowed great alms on the poor, and it seemed, as though on that day I had obtained the sovereignty of the world. And that fairy, after her recovery, had so clear and bright a colour, that her countenance shone like the sun, and glittered like gold. The eye had not power to fix itself upon her beauty. I was implicitly attentive and obedient to her orders, and did whatsoever she told me to do. If ever in the pride of her beauty, or the haughtiness of high rank, she looked at me, she said, "Take care; if you desire my regard, do not offer the slightest opposition to what I say; do whatever I tell you without any excuse, otherwise, you will regret, if you interfere in any thing." From her manner, I knew, that she certainly acknowledged and approved of my attendance and obedience. I did nothing without her approval, and implicitly obeyed her orders. Some time passed away in this loving manner. I brought her immediately whatever she ordered. All my ready money, including principal and interest, and all the amount value of my merchandize were expended. In that strange country, who would trust me, so that by borrowing I might continue to defray my expenses. At last, I began to have diffi-

culty in paying for daily supplies, and my mind was greatly perplexed on that account. I was becoming thin from care. The colour of my face became sallow, but to whom could I say any thing? Whatever my thoughts might be, I must submit to them. "The calamity of a beggar is in the heart of a beggar."

One day that fairy, having through her own intelligence ascertained the state of affairs, said, "Oh! such and such a one! the fidelity (*lit.*, the right or justice) of thy services is engraved on stone in my mind, but I cannot at present make a return for them. If thou requirest any money for necessary expenses, be not at all anxious. Bring me a small piece of paper, and an inkstand and pen."

I then knew that she must be a princess of some country, by her having spoken with so much confidence and pride. I immediately placed the stand for holding pens before her. That delicate creature, having written a letter with her own hand, delivered it to me, and said, "There is a building with three arches near the fort: in the same street there is a rather large house, the master's name of which is Seedee Behar. Go, and take this note to him."

I went according to her order, and by means of her instructions, reached the house she had pointed out, (*lit.*, arrived at the journey of my wishes.) I sent a verbal message regarding the letter by the door-keeper. Immediately on hearing it, a young and handsome Ethiopian, wearing a well-shaped small turban, came forth. Although his complexion was dark, it was very animated, (*lit.*, as though it were entirely filled with salt.) He took the note from my hand without saying or enquiring any thing, and immediately went inside the house again. After a little delay, he came forth with eleven sealed trays, covered with brocade, and carried on the heads of slaves, and said, "Go with this young man, and carry the trays wherever he may point out." I also, having made a salutation, and taken leave, brought them to my house, and dismissed the men, who had brought the trays outside the door; and deposited them in the presence of that fairy. Having looked at them, she said, "Take these eleven bags of gold-mohurs for the current expenditure. God is the bestower of daily food." I took the money, and began to expend it in necessary expenses. Although my mind had been set at rest, I was still perplexed. "Oh God! what state of affairs is this, that an unknown foreigner should have made over so much wealth to my charge, without making any enquiries on seeing a scrap of paper? If I were to ask that fairy to explain this mystery, she has already prohibited my making such enquiries. I could not through fear speak upon the subject."

After eight days, that beloved creature addressed me as follows: "The most high God has bestowed on man the robe of humanity, in order that it may neither be torn, nor become dirty. Although his manliness suffer no disparagement from dirty clothes, still openly in the eyes of his fellow-creatures, he does not obtain respect. Having taken two bags of gold-mohurs with thee, and gone to the shop of the merchant Joseph, at the meeting of the four cross roads of the market, and purchased some jewels of high price, and two splendid robes of honour, bring them here."

I immediately mounted my horse, and went to his shop. I beheld a handsome youth in a saffron dress, seated on a cushion. And these were the circumstances under which I saw him; a crowd of persons were standing from his shop to the bazaar for the purpose of beholding him. Having approached him with the greatest affection, and made a salutation, I sat down, and asked for the things which I wanted. My manner of speaking (or accent) was not like that of the inhabitants of that city. That youth said with warmth, "There is every thing here that you require, but please mention from what country you come, and what is the reason of your dwelling in this strange city. It will be an act of kindness (*kit*., it will not be removed from kindness) if you acquaint me with these circumstances."

I did not approve of explaining my circumstances. Having made an excuse, and taken the jewels and dresses, and paid for them, I asked for permission to take leave. The youth said in a harsh offended manner, "If, Sir, you intended to behave with so much unfriendliness, why did you at first show such warmth of friendship, (or what necessity was there for you to show such warmth of friendship at first?)" Amongst persons of quality great attention is paid to politeness. He made these remarks in so agreeable and appropriate a manner, that he fascinated me involuntarily; and I did not think it consistent with politeness to rise and ungenerously go away thence.

For his sake, I sat down again, and said, "I am ready to pay the most implicit obedience to your orders." He was greatly pleased at my saying this, and laughing, began to remark, "If you will do me the favour to accept an invitation at my house to-day, I will make a merry party on your account, and we will amuse ourselves for a short time, and will enjoy the entertainment together."

I had never left that fairy by herself; and calling to mind how solitary she would be, I made repeated excuses, but the youth would not receive them. At length, he allowed me to take leave, having bound me by a promise on oath to return;

when I had conveyed the different articles I had purchased to their destination. Having risen up from his shop, I brought the jewels and dresses into the presence of that fairy. She enquired the cost of the jewels, and the circumstances of the jeweller. I explained all the details of the purchases, and of the youth having been so importunate in inviting me. She began to say, "It is proper for a man to fulfil his promise. Go, and carry out the engagement, having left me under the protection of God. To accept an invitation to a feast is an ordinance of the Prophet." Upon this I said, "My heart is not desirous that I should go, leaving you alone. And it is your order that I must go; as I have no alternative, I will go. My heart will be fixed here until my return." Having thus spoken, I returned to the jeweller's shop. He was seated on a stool, and expecting my arrival. On seeing me, he said, "Come, O kind friend! you have made great delay."

Having risen up immediately, he laid hold of my hand, and proceeded onwards; and going along, took me to a garden, which was very beautiful. In the reservoirs and canals, fountains were in full play; fruits of different kinds were in bloom. Every tree was waving to and fro from its weight. Birds of various colours were perched upon the trees and warbling; and in every magnificent room, elegant carpets were spread.

Having gone into a bungalow on the bank of a canal, he sat down. About a minute afterwards, he rose up and went away, and came back again, wearing another becoming dress. When I saw him, I exclaimed, "Oh holy God! may the evil eye be far removed!" He smiled as he heard this, and said, "It is proper that you should also change your clothes." For his sake I put on another suit. The youth made splendid preparations for the entertainment, and produced every thing that could be required for pleasure and enjoyment, and receiving me with great warmth of manner, began to talk very agreeably. In the meanwhile, a cup-bearer came with goblets and bowls of crystal, and placed upon a table the several kinds of highly spiced devils to eat with our wine. The salt-cellars were arranged in order, and the wine began to circulate. When we had finished two or three goblets, four beardless boys of exceeding beauty, and with curls floating loosely about their heads, came in, and began to sing and play. They acquitted themselves so surpassingly well, that if Tansen had been present then, he would have forgotten his notes, and Byjoobawura would have become frantic on hearing them.

In the midst of these delights, the eyes of that youth filled all at once with tears, and a few drops fell involuntarily, and he said to me, "Our friendship has now been established;

and it is not right in any religion to conceal the secrets of the hearts from friends. I will mention one thing without ceremony, from confidence in your friendship. If you will grant permission, I will send for my mistress into this company, and console my mind with her presence. I am quite out of spirits whilst separated from her." He spoke this with so much affection, that without seeing his mistress, I became enamoured of her, (or I longed to behold her). I said "that I wished to please him, and what was better than his proposal; and that he should not make any delay. It is true that without one's mistress nothing is agreeable." The youth made a sign in the direction of a screen, and immediately a black, demon-like woman, at sight of whom a man would, without any other cause for death, expire, came and sat down beside him. I was frightened at seeing her, and said to myself, "This ill-fated creature (*lit.*, this calamity) is the beloved of such a fairy-born youth, whom he has praised so much, and for whom he has manifested such great affection." Having read or repeated the Lahool, that is, confessing myself powerless, I remained silent. Three days and nights were passed thus continuously in carousing and singing and music. On the fourth night, we were overpowered by drunkenness, and sleep. I had no command over myself, and fell into a sound repose. In the morning the youth awoke me, and having offered me some cups of wine to take off the effects of intoxication, said to his mistress, "We ought not to put our guest to any further inconvenience." He laid hold of both my hands, and rose up. I asked for permission to take leave, which he granted with expressions of great delight. I then put on my old clothes, and took the road home, and went into that fairy's presence. But it had never happened before, that I had left her alone, and passed the night elsewhere. Being greatly ashamed of having been absent for three days, I made an apology, and gave an account of the feast, and explained all the circumstances of his not allowing me to take leave. She was one of the wise persons of the age, and smiled and said, "What does it signify if you have remained away for the sake of a friend; what fault is it of thine? I forgive thee. When a person goes into another's house, he comes away again by the permission (or at the pleasure) of that person. But having thus enjoyed his hospitality without any expense to yourself, will you remain silent, or will you make a return? It is proper that you should now go and bring back that merchant's son with you, and entertain him in twice the style in which he entertained you. And you need have no anxiety as to the means of the entertainment. By the favour of God, all things necessary will

be ready in a trice, and the entertainment will be a splendid, and brilliant one." I went according to her order to the jeweller's, and said, "I have done implicitly what you bid me do; kindly consent now to grant what I ask." He replied, that he was ready to do so with heart and soul. I said, "It will be an act of very great kindness to this poor slave, if you will pay a visit to his house." The youth made many excuses and gave many reasons for not coming, but I did not abandon my design, (*lit.*, I did not quit his person,) until he agreed to come. I took him away with me to my house; but thought to myself on the road, "that if I had it in my power, I would pay him such attentions, that he also would be pleased; I am taking him along with me, let us see what will happen." In this state of perplexity, I arrived near the house, and saw that there was great tumult and bustle at the door. The street had been swept, and sprinkled with water. Pursuivants and servants with staves were standing there.

I was astonished, but knowing it to be my own house, went inside. I saw that carpets, such as are used on occasions of ceremony, and adapted to each room, were spread in different places; and there were thrones (or cushions for sitting upon) placed here and there. Vessels for containing pawn, rose-water, and essence of roses, and spittoons, and trays, and flower-pots for holding narcissuses, were arranged in order. Oranges of different kinds, and bottles of various colours, were distributed in the recesses of the walls. On one side, there was a brilliant display of lamps on tatties of coloured talc; on another, bushes, and cypresses and lotuses appeared in great beauty. Throughout the hall and principal seats, candles of camphor were lighted in golden candlesticks, and jewelled shades were attached to them, (or placed over them.) All the persons present were ready, each according to his situation or business.

In the kitchen, there was a rattling sound of cauldrons; and in the room set apart for keeping drinking water, there were such preparations, that fresh water-pots on silver stands were fastened with filtering cloths, and were kept covered up. Further on, troughs and brass cups, together with salvers and covers, were placed on chairs. Narrow-mouthed drinking vessels were fastened in ice, and goblets were moved to and fro in saltpetre. In short every thing was in a royal style; and there were dancing girls, and mimics, and dancing boys, singers and musicians in handsome dresses, and with their musical instruments in good tune and order.

I took the youth, and gave him a seat on a cushion, and was

astonished, and exclaimed, "Oh! God, how have all these preparations been completed in this space of time?" I went to and fro, looking about me in every direction, but did not discover any trace of that fairy any where. In the course of my search, I went once in the direction of the kitchen, and saw that beloved in one of the apartments, with a kind of jacket reaching from the neck to the waist, and drawers reaching to her feet, and wearing a white handkerchief on her head, dressed in a plain, unadorned manner, without ornaments of any kind.

"She, to whom God has given beauty, is not in need of jewels. Behold! how lovely the moon appears without ornaments!"

She was occupied in making all the necessary preparations for the entertainment, and was looking after the getting ready of every dish, in order that it might be of good flavour, and the different ingredients properly supplied. Her rose-like body was in a state of profuse perspiration from these exertions.

I approached her, and offered myself up as a sacrifice for her welfare; and praising her intelligence and skill, began to offer up prayers. She frowned when she heard this flattery, and said, "Men can do what angels have not the power of doing; what such great things have I done, that you should be so astonished? You have said enough, and your paying me many compliments is not agreeable to me. Tell me what sort of civility is this to leave a guest sitting alone, and go about wandering here and there? What will he think of this, (*lit.*, what will he say in his own mind regarding this?) Go quickly, and join your guest, and pay attention to him; send for that mistress of his, and place her near him." I went immediately to the youth, and began to show him great warmth of kindness. In the mean time two handsome slaves appeared before us, bringing goblets and cups, and began to offer us wine. Upon this I said to the youth, "I am in every way your sincere friend, and humble servant. It would be better that the beautiful creature, of whom your heart is enamoured, should come here; this is an object of great importance. If you give the order, a man shall go to call her." On hearing this, he was pleased, and said, "Very good; you have at this time expressed the sentiments of my heart." I sent an eunuch for her; and at midnight, that hag came, like a sudden calamity, in a very elegant sedan. I was in despair; but as she was my guest, I advanced to meet her, and with great ardour placed her on a seat by the side of the youth, who, on beholding her, was as delighted as if he had obtained all the wealth and joys of the world. That demon of a woman entwined herself round the neck of the

fairy-like youth. It seemed as strange as an eclipse of the full moon. All, who were present at the party, began to press down their fingers in their mouths, and say, "Has any calamity overcome this youth?" The gaze of all was directed towards him, and persons forgot all the amusements of the party, and began to watch his strange proceedings. One individual said, "Friends! there is a strife between love and the understanding: this infidel love will bring about things incomprehensible to the mind. Look upon Leilee with the eyes of Mujnoon." They all exclaimed, "Certainly; it is really so."

I waited upon my guest according to orders; but, however pressing the young man was that I should eat and drink with him, I took no pleasure in eating or drinking, or the other entertainments of the evening, from a dread of that fairy. I made excuses of my being host, and did not remain with him.

Three days and nights passed away in this manner. On the fourth night that youth, having called me in a most affectionate manner, began to say, "I will take leave now; for three days and nights, I have abandoned all my business, and attended upon you; come and sit near me for a short time, and gratify my heart."

I thought to myself, that he would be vexed, if I did not consent to what he proposed; and, therefore, that it was necessary to conciliate a new friend and guest, I replied, "I am willing to obey your order, as an order is above politeness."

The youth offered me a cup of wine, which I drank off. After this, there was such a free and continued circulation of wine, that in a short time all the people of the party were intoxicated, and became insensible, and I was also reduced to that state.

When it was morning, and the sun had risen to the height of about two spears, I opened my eyes, and could not see the preparations of the evening before, or the party, or that fairy. There was only an empty house, with the exception of a blanket folded up, and placed in a corner.

When I opened it, I saw that the youth and the woman were lying on the ground, with their heads cut off. My senses fled on beholding this sight. My understanding was of no use in discovering, that is, I could not conjecture how this happened. I remained staring in every direction through astonishment. In the meanwhile, I saw a eunuch, whom I had observed employed in the arrangements of the entertainment, and was consoled in some measure on beholding him. I enquired the particulars of this deed. He replied, "What wilt thou gain by investigating this business, that thou makest this enquiry?"

I thought to myself, that he spoke truly ; and after a little reflection I said, " Well, do not tell me any thing about it ; but explain to me in what house that beloved creature is ? " He replied, " I will certainly tell you what I know : but what is the meaning of this, that a wise man like thee should on a friendship of two days, without permission of the presence, without respect of persons or circumstances, have unceremoniously had a drinking bout with that individual ? " I was very much ashamed at my own conduct, and his admonition. I said nothing except in acknowledgment of my fault, and asking for pardon. The house servant (eunuch) at length, with great kindness, pointed out to me that fairy's residence and dismissed me, and occupied himself with arrangements for burying the two wounded bodies. I was free from the suspicion of that act of violence, and being in a state of perplexity and agitation from a desire of meeting that fairy, staggering along the road, and searching about, I arrived in the evening at the street, according to the directions I had received, and passed the whole night in a state of restlessness in a corner near the door. I did not hear the sound of persons, passing to and fro, and there was no one to make any enquiries into my circumstances. Whilst I was in this friendless state, morning dawned. At sunrise, that moon-faced beauty began to look at me from a window, from the balcony of the house. My heart knows the state of delight I then felt : I offered up prayers to God.

In the meanwhile, a eunuch came up to me, and said, " Go, and sit in this mosque ; perhaps thy wish will be accomplished in this place, and thou wilt obtain the desire of thy heart." Upon his suggestion, I rose up thence, and went and remained in the mosque, but my eyes were continually fixed on the door, in order that I might see what would be manifested from the secret curtain. I passed that day in the same state of restless anxiety as a person who fasts experiences, whilst he is looking forward to the coming of evening. All at once, that eunuch, who had pointed out the fairy's house to me, came into the mosque. After being disengaged from his sunset prayers, that kind creature came up to me, (he being intimately acquainted with all my love secrets,) and having given me a very great deal of consolation, laid hold of my hand, and took me away with him. After we had gone some distance, he gave me a seat in a garden, and told me to stay there until my wish should be accomplished ; and taking leave himself, he probably went to speak about me to the fairy (*lit.*, in the presence.)

I was engaged in looking at the beauty of the flowers of the garden, and the moonlight, and the spectacle of fountains

playing in the reservoirs and canals during the months of July and August. But when I beheld the flowers, I thought of that rose-coloured beauty, and when my gaze fell upon the moon, I called to mind her moon-like face.

All this beauty without her was in my eyes like thorns. At length, God made her heart kind. A second afterwards, that fairy came forth from the door, like the full moon, and stood in the avenue before me, highly ornamented, in a dress reaching from the neck to the feet, with a border of gold thread, and pearl decorations. And she had a cloak over her head, with a border, and hem and ornaments of a waving pattern, and she was covered from head to foot with pearls. By her approach, the freshness of the garden and of my heart was renewed.

Having strolled about for a very short time, she sat down on a seat on a cushion covered with gold, having arranged the pillows. I ran up to her, and, like a moth that flies round the candle, offered myself as a sacrifice, and having joined my hands like a slave, stood up in her presence.

Upon this, the eunuch began to speak of me in a recommendatory manner. I said to him, "I have committed a sin, and a fault, and let any punishment be inflicted on me, which may be thought befitting my offence." That fairy was greatly displeased, (or, although that fairy was displeased,) she said with haughtiness, "It is proper, that he should take away with him a hundred bags of gold-mohurs, and having packed up all his goods and chattels, return to his own country."

I became like wood, when I heard this speech, and was dried up; so that if any one had cut my body, not a drop of blood would have come forth. And the whole world began to appear dark to my eyes, and a sigh of disappointment escaped me involuntarily, (*lit.*, came forth involuntarily from my liver,) and tears began to fall. At that time I had not hope in any but God. Being in utter despair, I said to her, "Be pleased to consider a little, whether if this ill-fated wretch had been ambitious of worldly wealth, he would have sacrificed his life and property in the presence. What! have the rights of good service and sacrifice of life departed all at once from the world, that you show so much unkindness to this unfortunate individual? It is well; life is now useless to me. When mistresses are faithless, wretched lovers care not for the protection or preservation of half a life."

Having heard this, she was angry, and frowned, and said wrathfully, "How good this is! are you my lover? Has the frog even caught cold? Oh! inexperienced man! it is a vain imagination to make up stories or excuses beyond thy capacity.

You speak swelling words with a small mouth (*lit.*, your mouth is small, and words great.) Enough, be silent, and do not go on with this profitless talk. If any one else had been guilty of such unmeaning conduct, by the oath of God, the Nourisher of All! I would have caused his flesh to be cut into small pieces, and distributed to kites. But what can I do? I remember thy services. It is advisable that thou shouldst go away. It has been thy fate to have been sustained by me up to this date." I replied with sobs and tears, "If it has been written in my fate that I should not attain the wish of my heart, and that I should wander about forests and hills, beating and dashing my head against the ground, I have no alternative, or I am in despair."

She was annoyed at hearing this speech also, and began to say, "I do not approve of these disgusting, coquettish, and ambiguous speeches. Converse thus with persons who are worthy of such mysterious conversation." And having then risen up in that angry mood, she went to her own palace. I dashed my head repeatedly against the ground, but she would not turn towards me. Being in despair, sad and without hope, I also came forth from that house.

This state of affairs continued for forty days. When I was tired of perambulating the city, I used to go forth into the forest; and when I returned thence in a state of agitation and perplexity, I came back to the narrow streets of the city, like one that was mad. I neither ate during the day, nor slept at night, like a washerman's dog, belonging neither to the house, nor to the quay. The life of man depends upon eating and drinking. Man is the worm of grain. I had no strength left in my body. Having given up the intercourse of society, I went and threw myself under the door of that mosque, when one day the same eunuch came there to repeat his Friday prayers. He went away from me. I repeated this poetry slowly through weakness:—

"Either may I die from this pain of the heart, or may my mind acquire the power of endurance! Oh! God, grant that whatever has been written in my fate, may happen quickly!"

Although to all outward appearance, my face and features had been entirely changed, and my figure was so much altered, that any one, who had seen me before, could not have recognized me for the same person, that eunuch, nevertheless, on hearing sounds of distress, turned towards me, and looking attentively at me, was much grieved, and addressed me kindly, "You have at length brought yourself to this state." I said, "What has now happened, has happened; I was ready to sacrifice my property,

and offer up my life. Since she has been pleased to behave in this way, or since such has been her pleasure, what can I do?" Having heard this, he left a servant with me, and went to the mosque. When he was disengaged from prayers and the Friday sermon, and came forth, he threw me into a kind of sedan, and having taken me with him into the presence of that unconcerned fairy, seated me outside a door-screen. Although I retained nothing of my former appearance, I had for sometime been in attendance day and night on that fairy. Although she knew me, pretending to be a stranger, she began to enquire from the eunuch who I was. That generous fellow said, "This is that unfortunate, ill-fated individual, who fell under your wrath and displeasure, and for that reason he has been reduced to his present condition; he is being burnt up by the fire of love, and howmuchsoever he may extinguish it with the water of his tears, it blazes forth with re-doubled violence. He derives no benefit, and is moreover dying from shame for the fault he committed."

The fairy said jokingly, "Why dost thou babble falsely? it is many days since the news reporters gave me information of his having arrived in his own country. By the most wise God! who is this person, and of whom are you making mention?" At that moment the eunuch, having joined his hands, supplicated for permission to speak with safety to his life. She said, "Speak, I grant thee thy life." The eunuch spoke as follows to the fairy: "You are of a discriminating disposition. For God's sake have the screen raised up from between you, and recognize him, and be pleased to have compassion on his forlorn condition! Ingratitude is not right. Whatever commiseration you may have for his state, will be proper and meritorious. If I were to say more, I should be transgressing the bounds of respect. Whatever may occur to your auspicious mind will be best."

When he had spoken thus much, she smiled and said, "Well; whoever he may be, place him in the hospital. When he is quite recovered, an enquiry shall be made into his circumstances."

The eunuch said, "If you will be pleased to sprinkle rose-water upon him with your own hand, and say something to him, he will have a confident hope of living. Despair is a bad thing. The world is firm through hope." The fairy made no reply to this speech.

When I heard this conversation, I had become tired of life. I said fearlessly, "My heart does not wish for this kind of life. I have already suspended my feet in the grave. I must die

some day, and my cure is in the princess' hand. She knows whether she will accomplish it, or not."

At length, the Deity, (*lit.*, the Creator of the created), softened the heart of that stony-hearted creature. She kindly gave an order to summon the royal physicians immediately, who assembled at once; after having examined my pulse and urinal, they considered a long time. At last, they were entirely and decidedly of opinion, that I was in love with some one; and that there was no cure for me, except a union with my mistress; and that I should recover, as soon as I obtained her.

When it was proved, from the statements of the physicians, that I was labouring under this disease, she ordered me to be conducted to a warm bath, and after having been bathed and washed, and dressed in an elegant robe, to be brought again into the presence. They took me out immediately; and having administered a bath, and dressed me in fine clothes, brought me back into the presence of the fairy. That beloved creature said, with affection, "Thou hast, by idling away thy time here, brought disgrace and ignominy upon me to no purpose: what more dost thou wish for now? Explain most unreservedly the thoughts of thy heart."

O fellow-beggars! I was at this time in such a state, as almost to have died of joy. I was so swelled out with delight, that my garments could not contain me; and my face and figure underwent a change. I offered up a prayer to God, and said to her, "At this moment, you are completely master of the whole science of physic, in having, with a word, restored a dead man like me to life. Behold! what a sudden change has been produced in my condition."

Having thus spoken, I went three times round her, and came and stood before her, and said, "It is the order of the presence, that I should give utterance to whatsoever may be in my mind. This is more to your slave than the sovereignty of the world, that you should do me the favour to accept me, and exalt me, by permitting me to kiss your feet."

A moment after, having heard this, she fainted. Having afterwards looked at me aside, she said, "Sit down; you have done such great service, and have shown so much fidelity, that whatever you may say, will be fitting, and will make a great impression on my mind. Well; I give my consent."

That day the judge (Kazi) performed the marriage ceremony in an auspicious moment, and lucky division of time. After such great troubles and calamities, God granted (*lit.*, showed) me such days, that I obtained the desire of my heart. But however great was my wish to sleep with that fairy, I was equally

restless to discover the particulars of these strange circumstances. To this very day, I knew not who that fairy was, and who was that sallow, well-shaped Ethiopian, who, on sight of a scrap of paper, had made over so many bags of gold mohurs to me. Nor could I understand how preparations for an entertainment, worthy of kings, had been made in the space of three hours; and why those two innocent persons had been killed at that party; and the reason of her wrath and cruelty towards me, in spite of my attentive services and flattery; and why all at once she had raised me to such high honour.

In short, for these reasons, although I was deeply in love with her, I did not for eight days after the marriage ceremonies attempt to have sexual connexion with her. I slept with her at night, and got up in the day, without having had any intercourse of an amatory nature.

One day I told the servants to bring a little warm water, in order that I might bathe. The princess smiled, and said, "What have you done that you require warm water?" I remained silent, but that fairy was astonished at my conduct; moreover, there were signs of anger in her countenance, to such a degree, that one day she said, "You are indeed a strange man, either very warm, or very cold in your affections. What do they call this kind of behaviour? If you had not the ability to satisfy my desires, why have you brought to maturity so crude a passion?" I then fearlessly said to her, "Oh! beloved, you ought to do justice. It is incumbent on every mortal not to fail in justice." She said, "What act of justice is there now left for me to perform? Whatever was to be, has been." I replied, "Certainly, I have obtained the great wish and desire of my heart, but I am in a state of doubt; and the soul of a person, whose mind is in uncertainty, is perplexed. He cannot do any thing; he is excluded from humanity. I had determined in my mind after this marriage, which is a most joyful one to me, to enquire about certain matters from you, which I cannot apprehend or understand, in order that I might hear the explanation of them from your auspicious mouth, and that my mind might be calmed." That fairy said frowningly, "Bravo! you have already forgotten. Remember, I have frequently told you, never to interfere in my affairs, and not to oppose me in any thing. How is it becoming in you to show disrespect, contrary to your usual habit?" I laughed, and said, "Excuse this act of disrespect, as you have excused others." That fairy, having changed countenance, and become vehement, and being transformed into a whirlwind of fire, said, "You have become very presumptuous; busy thyself about thy own affairs; what advantage wilt thou gain by hear-

ing these matters ?" I said, "In the world the shame of the body is greater than any other shame ; but, nevertheless, one becomes acquainted with another, (alluding to sexual intercourse). Since you have given your consent to this act, or thought this act right in your mind, what other secret is worth concealing ?"

The fairy, having through the intelligence of her disposition, comprehended this my mysterious talking, began to say, "It is true, but this anxious thought occurs to me, that if the secrets of one so wretched as me should be revealed, it would be a great calamity (or great calamity would be occasioned.)" I replied, "What is this you are saying ? Entertain no such idea with respect to me ; and relate all that has happened, with your mind completely at rest. I will never on any account make the slightest disclosure (*lit.*, I will never bring the circumstances from my heart to my tongue.) How can they possibly reach any one's ears ?"

When she saw that she could not escape from her beloved without relating her history, and being without any alternative, she said, "Many evils attend the mention of these matters ; you have urged me, whether willing or not, to speak of them ; and I will, therefore, explain my history, since thou art most dear to me ; but thou also must, as the condition of my telling my story, certainly keep it secret."

In short, having made many strict injunctions, she began to say, "Unhappy I am the daughter of the Sultan of the country of Damascus, who is the greatest of kings. I was his only child. From the day of my birth I was brought up under the protection of my parents with affectionate indulgence, and amidst happiness and delight.

"When I came to years of discretion (*lit.*, understanding,) I fixed my affections on beautiful and delicate companions. Moreover, elegant, fairy-born, noble girls, my equals in age, used to be in constant intercourse with me, and I had good-looking, handsome female servants and companions.

"I occupied myself constantly with seeing sights, and dancing and music, and singing. I had nothing to do with the good and evil of the world. On considering how completely free from care my state in life was, nothing, except prayers to God, came forth from my mouth. It so happened, that my disposition was of itself reduced to such a state of tasteless insipidity, that is, a state so incapable of enjoyment, that the society of no one pleased me, and I took no pleasure in joyful assemblies. My mind became like that of a person deranged. My heart was sad and perplexed. No one appeared at all good looking to me, and I

could not endure to speak, or listen to any one. Perceiving my condition, my nursery attendants were all in a state of anxiety, and began to fall at my feet. This faithful eunuch has been from days of yore my confidant and acquainted with my secrets. Nothing is hidden from him. Having observed my loneliness, he said, 'If the princess will drink a little sherbet of an intoxicating kind, it is probable that she will be restored to health, and cheerfulness will return to her mind.' From his speaking thus, I had a desire also of drinking the sherbet, and I then told him to bring it quickly. The eunuch went out; and having prepared a goblet of this sherbet with all pains and care, and put it into ice, came, and had it brought to me by the hands of a boy. I drank it, and experienced all the benefits from it which he had explained. As a reward for this service, I, then, presented the eunuch with a valuable dress of honour, and told him always to have brought to me a goblet of the sherbet at the same time of the day.

"From that day the eunuch made a practice of having a goblet of sherbet brought to me by a boy, and I drank it.

"When the fumes of intoxication began to rise (*lit.*, when the intoxication rose,) in the flights of fancy occasioned by it, I amused myself by jesting with that boy. And he also, when he became familiar, began to speak agreeably and pleasantly, and tell wonderful stories, and, moreover, heave sighs and sobs. His appearance was beautiful, and worth looking at. My heart began involuntarily to love him. In consequence of my affection and wantonness, I made him presents daily; but that ill-fated creature constantly came into the presence in the same clothes as he always wore, moreover the clothes became dirty. One day I said to him, 'You have obtained so many articles, or so much money from me, but you continue still to have the same dishevelled appearance. What is the reason of this; where have you spent the money, or have you hoarded it up?'

"The boy having heard these encouraging, affectionate words, and perceived that I made enquiries into his circumstances, being on the point of shedding tears, began to say, 'My preceptor has taken every thing which you presented to this slave, and has not given me a pice. Where shall I make up other clothes to wear in the presence? I am not to blame in this matter, and have no help for it (*lit.*, am without remedy.)' I took compassion on him on his speaking with so much humility, and immediately ordered the eunuch 'to instruct the lad himself from that date: and to have him well dressed, and not to allow him to indulge in profitless sports, and jumping about with other lads. Moreover, my pleasure is, that he

should learn respectful manners, worthy the presence, and that he should be always present.' The eunuch acted implicitly according to my orders; and seeing that I was pleased with the boy, began to pay him the greatest attention, and take the greatest care of him. In a few days from the easy life he led, and feeding well, his appearance improved, and he cast, as it were, his old skin. In spite of all the restraints I put upon myself, the form of that infidel was so impressed on my mind, that through affection I desired to place him near my heart, (*lit.*, in my liver,) and not allow him to be a moment out of my sight. At length, I made a companion of him, and used to gaze upon him, after having arrayed him in various rich dresses, and jewels of different kinds. By his remaining near me, my eyes were gratified, and my mind was at ease. Every moment I treated him with encouragement. At last, I was reduced to such state, that if he went away for a moment from my presence on any urgent business, I had no rest. After some years, he arrived at the age of puberty, and his moustachios began to appear. His figure was well formed; and then the courtiers outside the palace began to talk of him. The door-keepers and servants at the entrance of the female apartments, and attendants, and captains of the guard, and mace-bearers, began not to allow him to go in and out of the seraglio; and at last he left off coming. My heart had no rest without him. Each minute was a heavy load (*lit.*, hill.) When I heard of the hopelessness of seeing him again, I became so discomposed, that it seemed as though the day of judgment had come upon me; and I was reduced to such a state, that I could not speak a word, or remain easy without him. I had no controul over myself. Oh! God! what could I do? I was in a strange state of disquietude. Having through restless agitation sent for that attendant, who was my confidant, I said to him, 'I am anxious about, and wish to patronize that youth. At the present time it is advisable to give him a capital of a thousand gold mohurs, and establish him in a jeweller's shop in that part of the market, where the four cross roads meet; in order, that, by the profits of trading, he may be enabled to earn a comfortable subsistence for himself; and have an elegant house erected for him near my apartments, and cause to be purchased and entertained for him on established rates of wages, as many slave girls, slaves, and servants as may be necessary; so that he may not feel the slightest discomfort.' The eunuch made all the arrangements for his abode, and business as a jeweller, and his trading. In a short time, his shop shone forth with so much brilliancy and splendour, that all the

rich dresses of honour, and precious jewels, which the king and the nobles required and sought after, were procured from him. By degrees this shop increased so much, that the rarities of all countries were to be had there. The earnings of all the other jewellers were diminished in consequence of him. In short, no one could compete with him in that city; and, indeed, there was no jeweller like him in any country. He accumulated lakhs of rupees in this business; but separation from him began to injure my frame daily. I could devise no plan, by means of which I could see him, and comfort my heart. At length, I sent for that intelligent servant to ask his advice, and said, 'I cannot hit upon any means of obtaining a glimpse of his countenance, and thereby giving patience to (or pacifying) my mind, except this one, that you have a subterranean passage dug from his house, and make it communicate with my apartments.' Such a gallery was prepared a few days after my giving the order, that in the evening the eunuch used to bring that boy quietly by that road. The whole night was spent in drinking and feasting, and pleasure, and agreeable conversation. I obtained ease from his society, and he was delighted to see me. When the morning star rose, and the public crier called aloud to prayers, the eunuch escorted that youth to his house by the same road he came.

"No one was aware of these circumstances, except the eunuch and two nurses, who had nursed me and brought me up. Some time passed away in this manner. It happened one day, that when the eunuch went according to custom to call him, he perceived that the youth was sitting thoughtful and silent. The eunuch said, 'Is all well to-day: why are you so sad? Come along into the presence: she has sent for you.'

"He made not the slightest reply, and did not open his lips, (*ist.*, did not move his tongue.) The eunuch came back alone, disappointed, and mentioned what had occurred with him. May the devil ruin me, but even now, affection for him was not effaced from my heart! If I had known, that love and affection for such a perfidious and ungrateful wretch would have disgraced me, and rendered me infamous, and that I should have been subjected to shame and dishonour, I would at that very moment have given up the affair, and repented; neither would I have mentioned his name again, nor given my affections to one so shameless. But it was to happen thus; and, therefore, I took no serious thought of the impropriety of his conduct, and looked upon his not coming as an instance of the playfulness and coquetry practised by lovers. I have seen the result of it, and you also have become aware of what has happened

without seeing it : otherwise, how should we have met ? Well, what has occurred, has occurred. Think not of the stupidity of that ass. I sent a message a second time by the eunuch, 'that if he would not come, I would contrive somehow or other to come to him ; but that it would be very wrong for me to come. If this secret should transpire, he would be very much to blame. Act not in such a way, as that thou canst gain nothing but disgrace. It is better that thou shouldst come quickly to me : if not, I will be with thee immediately (*lit.*, consider me as having arrived.)'

"When this message reached him, and he saw my very great affection, he came, having made himself look very ugly, and giving himself great airs, (or putting on coquetish airs.) When he sat down near me, I asked him, 'what was the reason of his detention and anger. You have never shown such great sauciness and presumption, and constantly been present without making any excuse.' He replied, 'I, a poor, ignoble creature, through the favour of the presence, and by reason of your protection, have attained to this dignity. My life has been spent in great ease. I offer up prayers for your life and prosperity. This fault has been committed by this criminal, in the confident expectation of the princess forgiving it. I hope for pardon.'

"I was heart and soul in love with him. I accepted his made-excuses, and took no notice of his wickedness. Moreover, I asked him in a kind manner, what troublesome difficulty hast thou to cope with, (*lit.*, has come before thee ?) that thou hast been so thoughtful regarding it, explain it ; and measures will be taken for overcoming it also ?'

"At last, from the scope and meaning of his conversation, it appeared, that there was an exceedingly verdant garden, and a lofty house, together with a tank and reservoir and a brick well, for sale, in the middle of the city, near his dwelling. And with the garden, there was a slave girl, who sang and had great taste in the science of music, for sale also : but the two were for sale together, not the garden alone ; like the cat on the camel's neck. Whoever purchased the garden, must give the price of the slave girl also. And the strange part of the thing was, that the price of the garden was five thousand rupees, and that of the female slave, five lakhs, and that he could not pay so large a sum at that time. I perceived, that he had a most uncontrollable desire to purchase the garden and slave ; and that his heart was on this account perplexed, and his mind distressed. Although he was sitting in my presence, his countenance was dejected, and his spirit sad. The promoting his satisfaction every hour, and every minute, was agreeable to me. I imme-

diately ordered the eunuch to pay the cost of the garden and the slave girl, early next morning, and to take a written deed and acknowledgment for both ; and to make them over to this individual (meaning the youth) and pay the owner the purchase money from the royal treasury.

" On hearing this command, the youth offered me his respects, and there were tears on his face. The whole night was spent as usual in laughter and joy. He took leave at dawn of day. The eunuch, having purchased the garden and the slave girl, according to my order, gave them to him : and after this, the youth used to come and go away at night, as usual.

" One day, in the spring, when the house even was agreeable, clouds were gathering, rain was falling in drops, lightning was flashing, and a gentle breeze blowing ; and in short, an unusually agreeable state of the weather then prevailed, (or, there was in short, an unusually pleasant state, or uncommon state of affairs.) As there were bowls and bottles of different colours arranged in the recesses of the walls, which I could see, I longed to take a draught ; and when I had drank off two or three bowls of wine, that newly purchased garden came immediately across my thoughts. I had an intense desire to take a moment's stroll in it, in the state I was then in. ' If misfortune should come, a dog would mount on a camel, and bite him.'

" Having made all my arrangements well and quietly (or leisurely), and taken a nurse with me, I proceeded through the subterranean passage, to that youth's house, and thence, towards the garden. I saw that its beauty was in every respect quite equal to that of Paradise. The drops of rain which had fallen on the green leaves of the trees, were like pearls studded in planks of emerald. And the redness of the flowers in that cloudy weather, was as deeply coloured as the bright twilight of evening. And the reservoirs, filled to the very verge, seemed like carpets of glass, and the waters of them (*lit.*, waves) undulated to and fro. In short, I was strolling about the garden in every direction, when the day passed away, and the darkness of night made its appearance. In the mean time, I saw that youth on one of the paths : and he, having seen me, and advanced with great respect and warmth, and placed my hand in his own, conducted me towards a summer house. When I went there, the surrounding appearance made me forget all the rest of the garden, such was the state of the illumination. In various places, lanterns, and shades and lights of different kinds, shone forth with such brilliancy, that the fourteenth night of the month Shaban, would have appeared dark in comparison with them, in spite of its splendour and lamps.

"On one side, there was a display of fireworks of numberless descriptions. At this time, a cloud burst, and the moon came forth, exactly like a lover, dressed in a beautiful purple coloured robe. It was a grand sight, and while the light of the moon was diffused around, the youth said, 'Please come now, and sit down in the balcony, which overhangs the garden, (*lit.*, the garden balcony).' I had become such a fool, that I did every thing that wretch told me to do. He led me the dance of taking me up stairs. That house was so lofty, that the lamps of the houses in the city, and the market place, seemed, as though they formed a lower garden to that house. I was sitting in a state of delight, with my arms round that youth's neck, when an exceedingly ill-shaped woman, without face or figure, came forth from the fireplace, with a bottle of wine in her hand. I was very much disgusted at her coming at that time, and was terrified at beholding her. Being in a state of perplexity, I asked the youth, 'Who this rare piece of filth was. Whence hast thou procured her, (*lit.*, brought her forth) ?' The youth having joined his hands, began to say, 'This is the slave girl, who, by the favour of the presence, was purchased with that garden.'

"I could see that this fool had taken her from a great desire for her, and that, perhaps, he had a tender attachment. For this reason, although greatly distressed, I remained silent : but from that time, my heart was vexed, and displeasure was diffused over my mind. In addition to every thing else, that worthless creature was guilty of the strange act of making that harlot into a eup-bearer. I was at that time drinking my own blood ; and just, as though a person were to shut up a parrot in the same cage with a crow, I could neither find opportunity for escape nor did I wish to remain there.

"To make a short story, that wine was twice distilled, by drinking which, a man would be transformed into an animal. She gave three or four bowls of that ardent spirit, in succession, to the youth ; and at his repeated pressing, I also, most unwillingly, took half a bowl. At last, that impure woman, being in a state of lewd excitement, began to take improper liberties with the reprobate youth ; and that unpolite boy, also, lost all circumspection in his drunkenness, and began to act in a very unbecoming manner. I was so ashamed, that if the earth had opened at that time, I would have been swallowed up : but in consequence of my love for him, I was so silly as to remain silent, even after having seen what I had. But he was mean in grain, and did not understand my thus passing over his conduct. He drank off two more bowls of wine in the violence

of his intoxication, so that, the little remaining sense he had, vanished, and he laid aside entirely all dread of me from his mind. In utter shamelessness, and in the predominance of lust, that immodest wretch had connexion with the slave girl in my presence; and that ghost of a woman, lying under him at that time (*lit.*, state,) began to display coquetry and blandishments; and they both began to indulge in dalliance with each other. There was neither faith in that faithless wretch, nor shame in that shameless woman. Angels will be formed according to the spirit within them. My state was then like that of a singing girl, who sings out of tune. I cursed myself for having come there, the punishment of which I then suffered. To what extent could I endure all this? I was in a flame from head to foot, and began to roll on embers. In this state of anger and passion, I rose up thence, repeating this saying, 'Who has ever seen the sack displaced (or leaping), without the bullock jumping about?' That drunkard thought in the evil of his heart, that if I were displeased with him then, what would be his condition on the morrow, and what calamity would befall him in the morning; and that, therefore, it was better to kill me. Having determined upon doing so, by the advice of that shameless strumpet, and having thrown a waist-cloth over his neck, he came and fell at my feet; and having taken off his turban, began to make solicitations and lamentations. My heart was still in love with him; and I was led about in any direction he wished to lead me; and, like a mill-stone, I was completely in his power. I did whatever he said. Immediately he had made me sit down again; after having cajoled me and persecuted me with solicitations, he filled up three or four cups of that doubly-distilled wine, and drank some himself, and gave me some. Having, in the first place, been boiling with rage, and in a state of the most frenzied passion (*lit.*, roasted with anger), and having, in the second place, drank such strong wine, I quickly became insensible, and lost all consciousness. Then that merciless, ungrateful, unrelenting, stone-hearted wretch, wounded me with a sword; moreover, imagined in his own mind, that he had killed me. At that time, I opened my eyes, and thus spoke, 'Well! I have received the reward of my own conduct, but save yourself from the consequences of this, my unjust murder, lest some tyrant should complain against you, (*lit.*, lay hold of your collar). Wash my blood from the skirt of thy garment; what has happened, has happened. Reveal not this secret to any one. I have not neglected thee even on the point of giving up life.' And then, having committed him to God's keeping, I fainted. I was in a state of complete insensibility.

Perhaps that butcher, supposing me to be dead, threw me into that chest, and let me down from the wall, as you saw. I did not wish harm to any one, but these evils were written in my fate. 'The lines of destiny cannot be obliterated.' I experienced all that I had experienced by reason of these eyes.

"If there had not been a fondness in my heart for looking upon handsome persons, that unfortunate individual would never have been a collar on my neck. God caused you to come to that place, and to be the means of saving my life. I am ashamed, after having endured such great infamy, to allow myself to live, or to show my face to any one. But what can I do? To die is not in our own power. God, having destroyed me, has restored me to life again.

"Let us see what has been predestinated in my future fate. Apparently, your great exertions and attentions have been of use, since I have been cured of such wounds. You have devoted your life and property to the desire of pleasing me, and done all in your power to serve me (*lit.*, produced your whole stock-in-trade).

"In those days, observing that you were without any money, and in a state of perplexity, I wrote the note to Seede Behar, who is my treasurer, of which the contents were, that I was well, and living in such and such a house, and I requested him to give information, regarding my unhappy self, to my noble mother.

"He sent the trays of ready money with thee, for necessary expenses. And when I sent thee to Joseph's, the merchant's son's shop, to purchase dresses of honour and jewels, I was confident that the spiritless wretch was in the habit of quickly becoming friends with every one; and that, knowing thee to be a stranger, he would probably, for the sake of forming a friendship, give himself airs, and invite thee to an entertainment. My idea proved to be correct, and he did exactly what I imagined he would do. When thou camest to me, after having promised him to return, and told'st me the circumstances of the feast, and of his being so importunate in his invitation, I was delighted; because, if you were to go to an entertainment at his house, and were to invite him to one at your's, he would most readily come. For this reason, I gave you speedy permission to go. When thou camest back in three days, after having fulfilled thy engagement, and with shame madest excuses before me for thy absence, I said to thee, for thy consolation, 'It matters not; thou camest back, when he allowed thee to leave him. But a want of proper shame is not becoming in accepting the kindness of another, and not making any return for it. Do

thou go now, and request him to come here, and bring him with thee.' When thou wentest to his house, I saw that there were no means ready here of giving an entertainment, and what should I do if he were to come? But I had this comfort, that it was an old established custom of this country, for kings to remain in the interior of their territory, for eight months in the year, on state and revenue affairs, and to take up their royal residence in the fort for four months in the rains; and that the father of unhappy me, would, at that time, have been gone two months past to arrange affairs in the interior.

"Whilst thou wast bringing that youth with thee, Seedee Behar had represented my circumstances to the Queen mother. Upon this, being ashamed of my sins and crimes, I went and stood up in her presence, and explained all that had happened. How-muchsoever, she had concealed my disappearance from a prudent foresight and motherly affection, leaving the result to God, she did not think it proper to make manifest my disgrace at that time. Instead of myself, she had placed my faults in her womb, but was making search for me. When she saw me in this state, and heard all my history, her eyes filled with tears, and she said, 'Oh! unfortunate, ill-fated creature, thou hast knowingly destroyed all traces and marks of royalty that were in thee. A thousand pities! and thou art hopeless of life. Would that, instead of thee, I had brought forth a stone, and I could have borne it patiently! Repent even now: what was in thy fate has come to pass. What wilt thou do in future; wilt thou live or die?' I said with exceeding shame, 'It was written in the fate of me, a creature devoid of all modesty, that in the midst of this disgrace and evil, I should escape from such great calamities, and survive. It would have been better for me to have died. Although the mark of obloquy has been attached to my forehead, I have not done any thing by which the reputation of my father and mother can be disparaged. I am now greatly troubled that those two shameless creatures should escape me, and should enjoy, with one another, the pleasant society of lovers, and I should be suffering this distress at their hands. Alas! that I cannot do any thing. I am in hope, that permission may be granted to the steward to make all the necessary arrangements for a feast, with all preparations and care, in the house of me, unfortunate, in order, that under pretence of an invitation, I may have those two ill-fated creatures sent for, and inflict on them punishment befitting their conduct, and take my revenge. Just as he attacked, and wounded me, I will, in like manner, cut them both in pieces, and then I shall be satisfied. If not, I shall be consumed in this fire of anger, and shall at

last be burnt to ashes.' Having heard this speech, my mother kindly feeling for and sympathizing in my griefs, (for being kind from maternal affection,) concealed my faults, and sent all the things necessary for the entertainment with this eunuch, who is my confidant. All the people came and were present in their respective employments. In the evening thou camest, having brought that deceased person with thee. I wished that prostitute slave girl to come also; moreover, having a second time given thee an injunction, I caused her also to be invited. When she likewise came, and the party all sat down, all became intoxicated and insensible, and you also fell down with the rest like one dead. I gave the order to a female armed attendant, to cut off both their heads with a sword. She having forthwith drawn a sword, and cut off their heads, stained their bodies with blood; and the reason of my anger with thee was this, that I gave thee permission for an entertainment, and not to take part in a drinking bout, placing reliance on a friendship of two days. It is true that thou didst not approve of this thy folly; because, when thou wast insensible with drinking, what expectation could'st thou have of companionship? But I am so grateful for thy services, (*lit.*, the rights of thy service are so upon my neck,) that I forgive all such conduct on thy part. Behold! I have related my history from beginning to end. Is there any wish of your mind unsatisfied? In the same manner, that I, from affection for thee, have in every way consented to what you have said, do you also act thus upon what I command. It is not advisable for thee and me to remain in this city. For the rest, thou art at full liberty to act as it pleases thee."

Oh! adorers of God! the princess having spoken thus much, was silent. In heart and soul I considered her order as superseding every thing, and I was entangled in the net of affection for her. I said, "Whatever may be most agreeable to your auspicious will, is best. This devoted servant will perform it, without making any excuse." When the princess knew that I would be implicitly obedient to her commands, and subservient to her, she ordered me to have two fleet, high-spirited horses, with speed like the wind, brought from the private stable of the king, and got ready. I accordingly had fairy-borne, and highly courageous horses (*lit.*, horses with four kidneys,) saddled and brought. When little of the night was remaining, the princess, having put on the dress of a man, and armed herself completely, mounted one of the horses; and I being in armour, mounted the other; and we started in the same direction. When night was ended, and day began to dawn, we came to the border of a tank; and having dismounted, washed

our faces and hands. Having in great haste eaten some breakfast, we rode off again. The princess spoke sometimes and said, "I have for thy sake abandoned modesty, shame, country, property, mother, father, every thing; may it not prove, that thou also should'st treat me as that faithless tyrant treated me!" Sometimes I touched upon different topics to beguile the journey, and said, in reply to her, "Oh! princess! all men are not alike. There must have been something wrong in the seed of that mean wretch, that he should have been guilty of such conduct; and I have devoted my life and property to thee, and you have, in every way, conferred high honour upon me. I am now a slave of yours without purchase. I will not heave a sigh, if you make shoes of my skin and wear them." We continued to converse thus together, and pursued our journey day and night. If ever we dismounted any where from fatigue, I went out sporting in the forest after game; and having killed it, and taken out salt from a salt-cellar, and struck a light from a flint, and broiled the game, we ate it, and we let the horses loose; and they ate their fill of grass and leaves. One day we reached such a wide, extensive plain, that there was not the slightest trace nor appearance (*lit.*, name) of a village. And there was not a single figure of a man in sight. But in spite of this, by reason of my being in company with the princess, the day seemed like a festival, and the night like the fourteenth night of the month Shaban. Proceeding onwards, we suddenly met with a river on our journey, on beholding which, the liver would become water. Standing on the shore, as far as we could see, there was nothing but water; we found not any dry place. "Oh! God! how could we now cross over this sea?" We remained standing for a moment, thinking of this.

At last, this idea occurred to me, to let the princess sit down at this place, whilst I went in search of a boat. That beloved creature would rest, until I could procure the means of crossing over.

I then said, "Oh, princess! if you give the order, I will go and look for the ghauts of this river." She began to say, "I am very much fatigued, and hungry, and thirsty! I will stop here a short time, until thou canst make arrangements for our crossing." There was a large peepul tree at that place, affording so much shade, that a thousand horsemen coming there, could have been sheltered under it from heat and rain.

Having seated her there, I went away, and began to look round on every side on the river, and on land, for any signs of the appearance of men. I made great exertions, but did not succeed in seeing any one. At last, being in despair, I returned

thence. I did not find the fairy under that tree. How shall I speak of my state at that time ; when my senses vanished, I became mad and insane. At one time I climbed up the tree, and wandered amongst the branches and leaves. Sometimes I fell flat upon the ground, and went round and round the roots of the tree (*lit.*, offered myself as a sacrifice). At other times, I screamed out, and shed tears at my forlorn condition. Sometimes I ran from west to east, and sometimes wandered from north to south.

I made very great search, but did not discover a trace of that unobtainable pearl. When all my efforts had failed, shedding tears, and throwing dust upon my head, I began again to look for her in every direction. I imagined, that probably one of the Genii had carried off that fairy, and occasioned me this affliction (*lit.*, burnt me with a red hot iron) ; or that some one had come in pursuit of her from her own country, and, having found her alone at that time, and prevailed upon her to accompany him, had taken her away to Syria. Being disturbed by these fancies, I threw away my clothes, and being in a state of nudity, and having assumed the appearance of a Dervise, I wandered about the country of Syria from morning till night, in search of her, and slept at any place at night. I rambled over the whole world, but did not hear of any clue to my princess from any one ; nor did I discover the reason of her disappearing. Then it occurred to me, that since I could not obtain any trace of that beloved object, life would be sad. I saw a mountain in a certain jungle, which I climbed up, and resolved to precipitate myself down ; in order that I might be dashed to pieces instantaneously, and my soul might escape from its then calamitous state.

Saying this, I was on the point of throwing myself headlong, and moreover my feet were up-lifted for the purpose, when some one laid hold of my hand. Upon this I recovered my senses, and saw a horseman, dressed in green, and with a veil thrown over his face, who said to me, " Why hast thou determined upon dying ? To despair of the excellence of God is infidelity. Whilst there is breath, there is hope. Presently, in a few days, three Dervises like thee, who have been involved in similar misfortunes, and have passed through similar scenes, will be met with by thee. And the name of the king of that country is Azab Bukht. He also has a great difficulty to encounter. When he shall meet you four Dervises, the desire and wish of the heart of each shall be fully accomplished."

I laid hold of his stirrup and kissed it, and said, " Oh ! friend of God ! by your speaking thus, my heavily troubled mind has

been consoled ; but for God's sake, please mention who you are, and your noble name." Upon this he said, "My name is Moortuzza Ali, and my business is to smooth the difficulties and troubles of all, to whom they may occur."

Having thus spoken, he vanished from my sight. At length, in consequence of the glad tidings of my lord, the solver of my difficulties, I consoled myself, and resolved upon going to Constantinople. Having endured on the road all the calamities, which were written in my fate, in the confident hope of meeting that princess, I have, through the excellence of God, arrived here ; and through my happy fate have been ennobled in your presence. We have met each other, and have enjoyed society and conversation together. It is now necessary, that we should recognize, and discover the King Azad Bukht.

After this, we five will certainly attain the wishes of our hearts ; offer up prayers that it may be so (*lit.*, and say Amen.)

Oh ! guides ! this is the history of this troubled, distressed individual, which I have recited in your presence. We must now see when these difficulties and afflictions, by my meeting again with the princess, will be exchanged for pleasure and joy. Azad Bukht, concealed in a corner, and having listened with silent attention, was pleased by hearing the history of the first Dervise, and began then to listen to the story of the second Dervise.

THE TALE OF THE SECOND DERVISE.

WHEN it came to the turn of the Second Dervise to speak, he sat down with his legs crossed and said :—

Oh ! friends ! listen awhile to the history of this beggar. I will relate it from beginning to end : listen ; my griefs are altogether incurable, and no physician can apply a remedy ; listen. Oh ! clothed in rags ! this dejected individual is prince of the kingdom of Persia ; men acquainted with every science are born there ; moreover, Ispahan is well known to be equal to half the world. In the seven climates of the world, none is equal to it. The sun is the luminary (*lit.*, star) of that part of the world and that is greatest amongst the seven constellations. The climate of that quarter is pleasant, and people are of enlightened disposition, and possessed of great taste. My father, the king, having selected very wise preceptors, skilled in every science and art, from my boyhood, to instruct me in the customs and laws of

Government, appointed them for my private tuition. I became proficient, having obtained perfect instruction of every kind. Through the excellence of God, at the age of fourteen years, I became skilful in every science. I acquired a polite conversation, agreeable manners, and whatever else is worthy of and necessary to kings. And it was my delight to associate with clever men day and night, and listen to narratives of every country, and the exploits of great and celebrated kings.

One day an intelligent companion, who was well acquainted with history, and had seen the world, said "That although no confidence can be placed in the life of man, merits are generally such, that by reason of them, the reputation of a man will be handed down on the tongues of men to the day of judgment."

I observed, "If you will enter a little into a detailed explanation, I will listen, and endeavour to act accordingly." Then that person began thus to narrate the glory of Hatim Tae; that in the time of Hatim, there was a king of Arabia, named Muofil, who had a mortal hatred for Hatim, in consequence of his great renown. Having collected a large army, and a great many troops, he advanced to battle. Hatim was a fearer of God, and a good man. He thought, that if he also were to make preparations for fighting, the servants of God would be slain, and that there would be great bloodshed, the punishment of which would be inflicted on him (*lit.*, would be written against his name). Having thus reflected, he went alone, escaping with life, and concealed himself in a hill cave. When the news of Hatim's concealment was known to Muofil, he confiscated all the property and effects of Hatim, and caused proclamation to be made, that whosoever should search for him and find him, and bring him to the king, should obtain a reward of five hundred gold-mohurs. When they heard this, people became avaricious, and began to search for Hatim.

One day an old man and his wife, with two or three little children, came to cut wood near the cavern where Hatim was concealed, and began to collect logs in the forest. The old woman said, "If we were to have any luck, we should find out Hatim somewhere, and lay hold of him, and take him to Muofil, who would give us five hundred gold-mohurs, and we should have enough to eat, and escape from this distress and misery." The old man replied, "What art thou chattering about? It has been written in our fate, that we should cut wood daily, and having placed it on our heads, sell it in the market, and obtain then salt and bread; and that some day a tiger should carry us from the forest. Come stick to thy own work. Why should we get hold of Hatim, and the king make us present of so much money?"

His wife heaved a deep sigh (*lit.*, a cold sigh,) and was silent.

Hatim heard the conversation of these two. He thought it would not be consistent with manliness and generosity to conceal himself, and save his life, and not gratify their wishes.

"It is true, that if there be not compassion in a man, he is not human but a butcher, in whose mind there is no sympathy!"

"Man was created to compassionate others; otherwise, there was no deficiency of cherubs for obedience."

In short, the firmness of Hatim's disposition would not consent to remain silent, after what he had himself heard. He came forth immediately, and said to the old man, "Oh! beloved, I am Hatim; take me to Muofil, who will see me, and give the rupees he has promised to give."

The old man said, "I should certainly obtain benefit and advantage by acting thus, but how do I know in what manner he would treat thee? if he were to put thee to death, what should I do? It can never be, that for the sake of my own avarice, I should deliver thee over to an enemy. How long should I enjoy that wealth, and until when should I live? I must die at last, and what answer should I give to God?"

Hatim made many solicitations to the old man to take him away, and said, that he was asking him of his own free will, and that he had always had this wish, that his life and property might be useful to some one.

But the old man would not give his consent in any way to take Hatim off, and receive the reward. At length being in despair, Hatim said, "If thou wilt not take me away thus, I will myself go to the king, and tell him, that this old man has concealed me in a hill cave in the forest." The old man laughed and said, "Oh! fate, I have received evil for good."

In the course of this controversy and conversation, more persons came to the spot, and a crowd collected. They found out, that Hatim was there also, and forthwith seized him, and carried him off. The old man also followed them in a state of sadness. When they took him into the presence of Muofil, he asked "who had laid hold of him, and brought him there?"

An evil-dispositioned, hard-hearted wretch said, "Who, except myself, could perform such an act? This victory belongs to me. I have planted a flag in the ninth heaven."

Another braggart began to boast "that for many days past, he had made great exertions, and laid hold of him, and brought him from the forest, and requested the king to pay some regard to his trouble, and to give him what he had promised." Each one was speaking thus from an avarice of the gold-mohurs, that he had performed this act, and the old man was silent in a cor-

ner, and listening to the braggadocia of them all, and was standing up weeping for Hatim's sake. When they had all spoken of their manliness and courage, Hatim said to the king, "If you ask for the truth, it is this, that the old man, who is standing apart from all, brought me here. If you think there is probability in this statement, ascertain the fact; and bestow upon him in full what you have consented to give. Because, in the whole body the tongue is a lawful member. It is necessary, that a man should do what he says. Otherwise, God has given a tongue to animals also, and what difference would there then be between animals and men?"

Muofil called that old wood-cutter to him, and enquired, "What is the real state of the case? Who laid hold of Hatim, and brought him here?" The poor wretch gave a true account from beginning to end of what had passed, and said, "Hatim came here of himself for my sake." Muofil having heard of this spirited act of Hatim's, was astonished, and exclaimed, "Bravo! thy liberality has not feared even for thy life!" He ordered, that all those who had made false claims of having seized and brought Hatim should have their hands tied behind their backs, and receive five hundred blows of shoes on their heads, instead of five hundred gold-mohurs, in order that their lives might ebb forth. Immediately the constantly repeated sounds of shoes and slippers began to be heard, and their heads became instantaneously bald.

"It is true, that lying is so great a crime, that no crime equals it. May God keep all men from this calamity, and not give them a love of lying! Many men utter falsehoods, but receive punishment at the time of trial."

In short, having rewarded them all according to their deserts, the King Muofil thought in his heart, that it was inconsistent with manliness and generosity to entertain enmity towards Hatim, and be inimical to him, as his liberality extended to a whole world, and he hesitated not to sacrifice his life for the sake of the necessitous, and was entirely devoted to the path of God. He immediately laid hold of Hatim's hand with great friendship and warmth, and said, "Why should you not be a man of great renown, since you are so distinguished?" (Or this may refer to the king shaking his hand, and be translated thus: Why should I not shake you by the hand, since you are so distinguished a character?) Having shown him respectful attention, and treated him with great politeness, he seated him near him, and forthwith gave up all the territories, and land, and money, and effects of Hatim, which he had confiscated, and created the caste of Tai a royal caste, and caused five hundred gold-mohurs to be given to that old man from his own treasury. He went away, offering prayers.

When I heard the whole history of Hatim, I became ashamed, and this idea passed through my mind, "that Hatim, who by one act of liberality had established a reputation, which to the present day is well known, was only a prince of his tribe, whilst by God's command I was king of all Persia, and that it would be a subject of great regret, if I were excluded from such distinction. Certainly, nothing is greater in the world than liberality and munificence, because whatsoever a man gives away in the world, he obtains the reward of it hereafter. If a man sows a single grain, how many spring up from it!" Having settled this matter in my mind, and caused an architect to be summoned, I ordered him to have a lofty house quickly built outside the city, with forty high and spacious doors.

In a short space of time as large a house as I desired was built, and daily and at all times, from morning till evening, I used to give rupees and gold-mohurs to the poor and necessitous, and whosoever asked for any thing, I satisfied him.

In short, indigent persons used to come from the forty doors, and take away whatever they wished. It happened one day that a beggar came from the front door, and begged; I gave him a gold-mohur: and he again came from a second door, and asked for two gold-mohurs. Although I recognized him, I passed over the matter, and gave him two gold-mohurs. In this manner, he commenced coming from every door, and asking a gold-mohur mere each time, and I purposely pretended not to be aware of the circumstance, and gave him according to his request. At last, having come through the fortieth door, he asked for forty gold-mohurs, which I caused to be given to him. Having so much, the Dervise came in again by the first door, and begged. This appeared to me a very bad action on his part. I said to him, "Oh! avaricious man, what sort of beggar art thou, who knowest not the three letters of poverty, according to which a beggar should act?"

The faqueer said, "Well; oh! liberal person, do you explain them to me; I replied from **ف** comes fasting, from **ق** content, and from **ج** abstinence. He is not a faqueer, in whom these qualities are not; expend what you have already received, and return, and take away whatever you may ask for. This charitable present is intended to relieve your poverty, and not for accumulation. Oh! avaricious creature, you have taken from forty doors from one gold-mohur to forty, calculate according to a game on the principle of arithmetical progression how many gold-mohurs there are. And in addition to all this, your avarice has brought you again from the first door, what will you do with so much money after having accumulated it? A beggar should take thought for one day; on the second day

there will be some fresh bestower of alms and food. Be ashamed of yourself, and be patient and content. What sort of fa-queerism is this that your instructor has pointed out to you?"

Having heard this speech of mine, he became angry and dissatisfied, and threw all that he had collected and received from me on the ground, and said, "Enough, father! be not so warm, take all your presents back again, and keep them. Do not again assume the name of liberal (*lit.*, liberality.) It is very difficult to be liberal; you cannot lift the weights of liberality. When will you arrive at that day's journey? Delhi is still distant. There are three letters also, which constitute a liberal man. First, endeavour after them, and then call yourself liberal."

Upon this I was alarmed, and said, "Well, oh liberal man! explain the meaning of this to me."

He began to say, from **س** comes patience, from **خ** fear of God, and from **ي** to keep in remembrance one's birth and death. Until a man be such, that is, until he possess these qualities, let him not assume the name of being liberal, and such is the dignity of a liberal man, that if even he be an evil doer, he is the friend of God. I have travelled over many countries, but have never seen any liberal person, except the princess of Bussorah. God has fitted the robe of liberality on her. All others wish for such a reputation as her's, but do not act like her."

When I heard this, I made many solicitations, and with many oaths asked him to forgive my fault, and to take whatsoever he wished. He would not accept my gifts at all, and went away making this remark, "If you were now to give me your whole kingdom, I would not spit upon it, nor would I care the least about it." He went off, but my mind became restless from having heard these praises of the princess of Bussorah, and I became altogether uneasy.

I was now desirous of proceeding to Bussorah some way or other, and of beholding her.

At this time the king died, and I ascended the throne. I obtained sovereignty, but that idea did not depart from my mind.

I consulted the ministers and the nobles, who were the supports of the kingdom and the pillars of the State, mentioning "that I wished to make a journey to Bussorah, and telling them to be vigilant and attentive to their business. If life be spared, my journey will be one of short duration, and I shall return quickly."

No one was pleased at my going.

I was in despair, and my heart was sad (or, they were in despair, and their hearts were sad.) Having one day silently, and without communicating with any one, sent for my prudent mi-

nister, I made him my agent and entire representative, and created him the centre of affairs of the kingdom.

Taking with me (*lit.*, wearing) a bedding of red ochre, and assuming the appearance of a beggar, I proceeded alone on the road to Bussorah.

In a few days I arrived within the boundaries of her territory. From that time I observed, that wherever I stopped at night, the servants of the princess escorted me to (*lit.*, made me alight in) an elegant house, and furnished all things necessary for my entertainment, and attended upon me during the whole night with their hands joined together.

During the second day, and at the second halting place, I met with the same treatment. I pursued my journey for some months in this pleasant, comfortable manner, and at last reached Bussorah. Immediately, a handsome, well-dressed, good-dispositioned, and very manly youth, whose intelligence was apparent from his countenance, came to me, and began to say in an exceedingly sweet tone of voice, "I am a servant of beggars, and am constantly on the look out for them, in order that any wandering beggar, or any traveller who may come to this city, should alight at my house. There is no other house in this city (or, there is no other place except this one house in this city for strangers to dwell in). Be pleased to pay a visit to it, and shed splendour on my abode, and confer honour on me."

I enquired what his noble name was, and he said "This ignoble individual's name is Bedar Bukht."

Having observed his good qualities, and his politeness, I went with him to his house. I beheld a lofty building, arranged in regal style.

He conducted me to a seat in a hall, and had warm water brought for me to wash my face and hands with. And having caused a table-cloth to be spread, a steward placed before me alone various trays and dishes. (Here follows a list of names of dishes.) On beholding all these delicacies, I was delighted, and when I had partaken of a morsel from each dish, I refrained from eating.

That person was constantly asking me what had I eaten, as the dinner was exactly as though none of it had been consumed, and pressed me to eat more without reserve.

I replied, "Why should I be ashamed of eating? God grant that your house may flourish! I have eaten to repletion, and how can I sufficiently praise the flavour of the different dishes, when I am even now smacking my lips, and every belch I make is perfumed?"

When the table-cloth was removed, and the Cashanee velvet-

brocaded hookah carpet was spread, he brought wash-hand basins and golden ewers, and taking some scented meal of pulse from a vessel or box for holding it, he had warm water brought for me to wash my hands with. And he had placed before me different kinds of prepared betel, wrapped up in gold leaf, and also cloves and other spices, covered with silver leaves.

When I asked for water to drink, the abdar (person entrusted with the charge of drinking water) brought me long-necked water flasks, which had been put into ice.

In the evening, candles of camphor were lighted in the shades, and that beloved sat down and conversed.

When three hours of night had elapsed, he said to me, "Be pleased to sleep in this bedstead with curtains, in front of which there is a screen.

I replied, "Oh! sir, a mat or a deer-skin suffices for the bed of beggars. God has created these things for you worldly men."

He began to say, "All these things are for Dervises; they are not my property."

In consequence of his importunity, I went and laid down on that bed, which was softer than a bed of roses. There were pots for holding roses and flower-pots arranged on both sides of the frame of the bedstead, and instruments for holding perfumes, and censers were burning. On whichever side I turned in bed, I was delighted with perfume (*lit.*, my brain was perfumed).

It was thus I slept, and when it was morning, he had placed before me for breakfast almonds, pistachio nuts, grapes, figs, pears, pomegranates, currants, dates, and sherbet made of fruit.

This state of things continued for three days (*lit.*, I remained thus for three days), and on the fourth day, I asked for permission to take leave.

Having joined his hands, he began to say, "Perhaps, this offender has been guilty of some fault in attending upon you, in consequence of which you have been vexed." I exclaimed with surprise, "For God's sake! what is this you are saying? I have remained three days, which is the usual stipulation of hospitality; it would not be right to stay any longer. And besides, this beggar has come forth for the purpose of travelling; it is not proper, that he should go to only one place. This is the reason of my asking permission to depart; otherwise, your good qualities are such, that I should not wish to be separated from you."

He said, "As you please; but oblige me by waiting a second, whilst I go and make a representation in the presence of the princess. And as you wish to go away, whatever wearing

apparel and bedding, and silver, and golden, and jewelled plates are in the guest's room, all belong to you. Give your own orders as to taking them with you: arrangements shall be made."

I exclaimed, "Eschew it altogether! I have become a bard, and not a beggar. If I had such avarice in my heart, why should I have become a beggar (faqeer)? Why should I have disapproved of worldliness?" That beloved said, "If the princess should hear of these circumstances, there is no knowing to what treatment she would subject me, after having discharged me from this employment. If you have no need of these things, have them all deposited in a room, seal up the door, and after that, do what you please."

I did not wish to consent (*lit.*, I was not consenting), and he would not listen to me. Being in despair, I determined to shut up all the articles under lock and key, and was in expectation of obtaining permission to depart.

In the mean time, a confidential eunuch, with ornaments on his head, and a short robe round his loins, and a golden stick studded with jewels in his hand, accompanied by several other servants, well looking in appearance, and arranged each according to his grade, approached me with much dignified ceremony.

He began to speak with so much kindness and gentleness, as to baffle all description. After this, he said, "Oh! beloved, if you will in a spirit of liberal generosity shed the light of your auspicious feet on the house of this humble individual, who is desirous of seeing you, it will be an act of great favour and charity." (N. B.—This phrase is not translated literally, but the sense given). "Perhaps the princess may hear, that a traveller had come here, and no one treated him with courtesy and politeness, and he thus went away. God knows, therefore, what calamity and affliction she may bring on me! Moreover, my life will be in danger." I was not convinced by what he said. He took me away, after having made many solicitations, (whether I would or not), to another house, superior to the first one. Like the first host, the second one entertained me for three days and nights with the same kind of meals twice in the day, and sherbet in the morning and afternoon, and fruits to help to pass away the time. And with respect to the silver and golden dishes and plates, and the carpets and all the things there, he began to say to me, "You are completely master of all these things; do what you like with them."

I was astonished at hearing these words, and wished in some way or other to obtain permission to take leave, and run off from this place.

The eunuch looked at me in the face and said, "Oh! slave of God, tell me what is the wish or desire of thy heart, and I will go and mention it in the presence of the princess." I replied, "Why should I in the garb of a beggar ask for worldly wealth, that you give it to me without asking and I refuse it?" Upon this he began to say, "An avaricious desire for worldly things has not departed from the soul of any one. So that a certain poet has written (*lit.*, said or repeated) the following poetry:—'I have seen persons who never cut their nails; I have seen others with thickly matted hair; I have seen devotees (*jogees*) with split ears; I have seen silent men, who never spoke; I have seen beggars with shaved heads; I have seen inhabitants of the forest, gamboling in the forest; I have seen brave men, heroes, men possessed of all good qualities, and foolish men; I have seen very rich persons forgetful in the midst of their wealth; I have seen those who have been at ease all their lives—others who have been afflicted from their births, but I never saw any man, in whose mind there was not avarice."

When I heard these words, I answered, "they were true, but that I did not wish for any thing. With your permission I will write and make over to you a sealed note, expressive of my wishes, in order that you may carry it into the princess' presence. Your doing so will be as great an act of kindness, as if you had given me the wealth of the whole world."

He said, "I will exert myself to the utmost to do so."

I wrote a note having commenced with offering up a prayer to God, I afterwards went on to say, "that this slave of God had come to the city some days ago, and that he had received every kind of attention from Her Highness. The desire which he had of beholding the princess from having heard of her good qualities and renown had been increased four-fold. The nobles of your court now say, 'Declare your desire and wishes;' and I will therefore mention without any reservation the want of my heart, since I am not in need of the wealth of the world, and am myself king of my own country. I have come thus far, and endured all this trouble solely from affection for you, and have therefore come alone in this disguise. I now hope that this most humble individual (*lit.*, one who sits in the dust) may obtain the object of his heart, which he ought to obtain. After that, act according to your auspicious will. But if this petition of this poor individual shall not be granted, he will wander about thus, suffering severely, and will sacrifice this restless life for your love. Like Mujnoon and Furhad he will die in the forest, or in the hills."

Having written this letter containing my wishes, I gave it to that eunuch, who conveyed it to the princess. He returned in a minute, (or after a minute), and called me, and took me with

him to the door of the female apartments. When I went there, I saw an oldish woman, of very dignified appearance, decked out in jewels, and seated on a golden chair; and that many eunuchs and other servants, dressed in robes of ceremony, were standing before her with joined hands.

Supposing her to be the chief superintendant of affairs, and thinking her an old servant, I saluted her by bringing my hand to my head.

The old lady returned my salutation with great kindness, and ordered me to come and sit down, and said "she was glad I had come. Is it you who wrote the note regarding affection for the princess?" I was ashamed, and remained silent, and sat with my head down. A minute afterwards, she said, "Oh! youth, the princess presents her compliments, and says she has no objection to marry, and that you have solicited her hand. But it is very wrong in you to talk of your kingdom, and in this beggarly state think yourself a king, and presume upon it, because, truly, all men amongst themselves are equal, but the superiority of the Mahomedan religion certainly exists. And for a long time past she has been desirous of marrying, and in the same manner that you are not in want of worldly wealth, so in like manner the Great God has given her countless riches. But there is one condition, that you must first make up the marriage portion of the princess, and her portion is one which you can make up."

I replied, "I am ready in every way, and will not withhold my life and property. What is it that I am to do, let me hear it?" Upon this she said, "Wait to-day, and to-morrow I will tell you." I consented with pleasure, and having been permitted to take leave, came out.

The day had passed away, and when it was evening a eunuch called me and took me away to the female apartments. Having gone there, I saw that distinguished nobles and learned men, and men of great attainments and learned in the law, were present. I went also and sat down in this company. At this time a table-cloth was spread, and viands of different kinds, both salt and sweet, were placed upon the table.

They all began to partake of them, and politely asked me to join their party. When we had finished our repast, a nurse came from within, and asked, "Where is Bhyroor, call him?" The captains of the guards brought him immediately. His appearance was very manly, many silver and golden keys were suspended at his waist. Having made the salutation of peace, he came and sat near me. The same nurse began to say, "Explain in detail what thou hast seen."

Bhyroor began to tell this story, and addressing himself to

me said, "Oh! beloved, there are thousands of slaves under the government of our princess, who are engaged in trade, amongst whom I am an humble individual, engaged in the same calling. It is her custom to let us depart from her kingdom to every other country with articles of merchandize, and when a merchant returns from a particular country, she enquires the history of that country from him in her own presence, and listens to it.

"Once it so happened, that this humble individual went off for the purpose of trade, and arrived in the city of Neemrooz. I observed that all the inhabitants there were dressed in black, and that they were incessantly weeping and lamenting. It seemed to me, that some great calamity must have befallen them. No one, from whom I enquired the reasons of this, could give me any answer. I passed many days in a state of astonishment at this circumstance. One day, exactly at dawn, all the inhabitants of high and low degree, children, old men, poor and rich, went outside the city and were assembled together in a plain; and the king of that country, accompanied by all his nobles, rode with them also; and after this, they all drew up in line.

"I also joined the throng, and became a spectator of their proceedings; but it appeared, that they were looking out for the arrival of some one. After the lapse of a quarter of an hour, a fairy-born, handsome youth, of fifteen or sixteen years of age, making a great uproar, foaming at the mouth, riding on a yellow bullock, and carrying something in his hand, came opposite the crowd.

"And having dismounted from his bullock, and holding the nose-string of it in one hand, and a drawn sword in the other, sat down with his knees crossed. A person, with a body of rose colour, and the face of a fairy, accompanied him, to whom the youth gave the thing which was in his hand. The orphan having taken it, proceeded from the head of the line, showing it to them all; but it was extraordinary, that whosoever saw it, wept immoderately with great bitterness.

"Having thus shown it to all the people, and made them weep, he returned from before them all to his master. When he came, the youth rose up, and having cut off that slave's head with the sword, and mounting his bullock, returned to the place whence he had come. All the people stood looking at him, and when he disappeared from sight, they returned towards the city. I enquired the real meaning of these circumstances from every one, and moreover offered bribes, and flattered and solicited them to give me a slight clue, as to who this youth was, and what was the meaning of what he had done, and whence he had come, and whither he had gone. Not a single person gave me any expla-

nation on the subject, and I could form no conjectures regarding it. After having witnessed these strange occurrences, when I came here, and mentioned them in the presence of the princess, she has also been in a state of astonishment, and has been in suspense, wishing to have the subject investigated and has consequently fixed as her marriage portion, that whosoever should bring an entirely true account of those strange occurrences, she would accept him, and he should be master of all her wealth and kingdom, and of the princess.

"You have heard all these circumstances. Consider in your mind whether you will be able to bring information of this youth. If so, you should form the design of going to the country of Neemrooz and start off quickly, or else refuse to go, and return home."

I replied, "that God willing, I would quickly return to the princess, after having enquired most minutely into the circumstances, and would be successful. And if my fate be unpropitious, there is no remedy for it, but let the princess promise that she will not swerve from what she has said. And now an uneasy thought causes me anxiety. If the princess would through charity and compassion summon me to the presence, and give me a seat outside the purdah (curtain), and listen to my supplication with her own ears and reply to it herself, my mind would be at rest, and I should be able to do every thing." The old woman represented what I wished in presence of that fairy-faced creature, who at length as an act of patronage ordered me to be called.

The nurse came out again, and took me with her to the apartment in which the princess was. I beheld female attendants and servants of many different kinds, richly ornamented with jewels, standing, according to their respective grades, in two rows, with their hands joined. Shall I describe it as the Court of Indra, or as a descent of fairies? An involuntary sigh of rapture escaped me, and I was in a state of great palpitatio, but I put a forcible restraint upon myself. I gazed upon them, and continued to advance, but my feet became a hundred maunds in weight.

Whomsoever of them I looked upon, I did not wish to go further. On one side a screen had been let down, and a stool studded with gems had been placed there, and there was also a chair of sandal-wood. The nurse made a sign to me to sit down, and I sat on the footstool, and she on the chair.

She began to say, "Come, now mention what you wish, with all confidence."

I first praised the good qualities of the princess, and her justice and liberality, and then proceeded to say, "that since I

had come within the confines of her country, that I had seen houses for travellers and lofty buildings erected at various places at each stage, and men of every grade had been appointed to look after travellers and necessitous persons; I had also passed three days at each halting place. On the fourth day, when I wished to take leave, no one was pleased at my going, and offered all the articles of property in each house, and told me to take them away with me, or if not, to shut them up in a room and affix my seal. Take them away whenever you please on your return. I did so, but I am astonished at thinking what boundless wealth must be expended, since a beggar like me had met with such treatment, and there must be thousands going backwards and forwards in the princess' dominions, if all received the same kind of hospitality.

"Whence has this wealth come, of which the expenditure is so great, and what is it? The treasury of Karoon would not suffice for such expenditure—and in observing the princess' dominions, the revenue would not appear to be sufficient for the expenses of the kitchen, not to mention any other expenses. If the princess will herself give me an explanation on this point, my mind will be at ease, and I will resolve upon going to the country of Neemrooz and will endeavour to arrive there somehow or other. Then having enquired into all the circumstances, I will, if alive, come again into the princess' presence, and obtain the wish of my heart."

Having heard these words, the princess said, "Oh! young man, if thou art thoroughly desirous of enquiring into the exact nature of these circumstances, remain here to-day also, and in the evening I will send for thee, and explain without any reservation all the particulars of this imperishable wealth." Having obtained this comfort, I came to my dwelling-place, and looked forward to evening, in order that my wish might be accomplished. In the mean time, a eunuch came with many covered oblong trays, which were carried on the heads of bearers, and said, "that the presence had sent me dishes from her own private table, and asked me to partake of them." When they were uncovered, my brain was intoxicated (*lit.*, scented) with the perfume of them, and I was greatly pleased. I ate as much as I could, and gave the remainder to the persons who had brought the trays, and offered prayers to God for these delicacies. At length, when the sun, a weary traveller of the whole day, set, I went to my own house, and the moon, with her attendant stars, shone forth in the sky.

A nurse came then, and asked me to accompany her, as the princess had sent for me. I went along with her, and she conducted me to the princess' private apartment. Such was the

brilliancy of the lights, that the splendour of the night, Shub-kudur, was as nothing in comparison ; and a throne covered with gold was spread on royal carpets. There was a pillow set with jewels, and there was a canopy fringed with pearls, and set with jewels over the throne. And there were jewelled trees with fruits and flowers exactly like natural ones, in beds of gold ; and on both sides, on the right and left, there were servants and attendants standing respectfully with hands joined, and downcast looks, and troops of dancing girls and singers with instruments in full tune were waiting in expectation of orders. The mind was bewildered on beholding such magnificent and splendid arrangements and preparations. I said to the nurse, "There is so much beauty during the day, and so much elegance at night, that the day ought to be called a festival, and the night (Shubrat) the 14th of the month Shaban. Moreover, throughout the world, the king of the whole universe could not enjoy so much pleasure. Was this state of things of constant continuance ?"

The nurse began to say, "The arrangements and state of affairs you have seen in my princess' country are always carried out in this fashion ; there is no interruption, but rather increase. Sit down here, the princess is in another room, and I will go and inform her of your arrival."

Having spoken thus, the nurse went away, and returned immediately, and invited me to come into the princess' presence. By the act alone of going into the room, I was astonished, and could not distinguish either the door or the wall, because there were Aleppo mirrors of the height of a man suspended on all sides, on the frames of which were diamonds and pearls. The reflection of one fell upon the other, and the whole room seemed to be jewelled.

There was a screen or curtain on one side, behind which the princess was sitting. The nurse was sitting close to the curtain, and told me to sit down also. Then the nurse, by order of the princess, began thus to explain to me, "Oh ! wise young man, the king of this country was a great monarch, who had seven daughters. One day the king gave a feast, and these seven daughters, ornamented from head to foot, and with a pearl of the largest size entwined in each hair, were standing in presence of the king. A thought occurred to the king, and looking towards his daughters, he said, 'If your father had not been a king, and you had been born in the house of a poor person, who would have called you daughters of kings and princesses ? offer up prayers to God, that you are called daughters of kings. You are indebted to me for all this exaltation (*lit.*, these excellencies.)'

"Six of the daughters, being of one mind, said, 'Oh ! pro-

tection of the world, what you say is right, and we are indebted to your safety for our welfare.' This princess of the world was the youngest of them all, but even at that age was superior to all in understanding and intelligence.

"She remained silent, and did not join in the remarks of her sisters, because their speech was impious. The king looked angrily at her, and said, 'What is the reason, lady, that you have not spoken at all?' Upon this, the princess having fastened both her hands with a handkerchief, replied, 'If safety of life be guaranteed to me, and my fault be forgiven, I will explain the sentiments of my heart.' The order was given for her to speak, and she was asked what she had to say. Then the princess said, 'Your majesty has heard that truth is bitter, and I therefore speak now, having abandoned all hope of life; and no one has the power of obliterating what the great Ordainer (*lit.*, writer) has written in my fate, nor can it be evaded in any way. Whether you make the greatest exertions, or bow down the head in adoration, whatever is written on the forehead, will be accomplished. The supreme king, who has created you a monarch, has caused me to be called a princess. No one has authority in the arsenal of His omnipotence. You are my benefactor, and my temple and altar, (the Qibluh and Qaabuh towards which I turn)—I should be right in converting the dust of your feet into an eye salve for my eyes, but each one's fate accompanies him.'

"The king was angry when he had heard this speech, and this reply was most distasteful to his mind. He was displeased, and said, 'This is a mighty speech for so small a person (*lit.*, a great speech, and a small mouth.) This shall be her punishment—strip off all her jewels from her neck and hands, and put her into a sedan, and throw her into a jungle, where there is no trace or appearance of human kind, let us see what has been written in her fate.'

"According to the king's order, bearers carried off the princess at midnight (and it was very dark), to a plain where birds even were never on the wing, why need I mention men? She, who had been brought up in retirement, and had never seen any place except her own apartments; and they came away after having left her there. The princess was in a state of very great astonishment at the sudden change that had taken place, and began then to offer up prayers to God, and say, 'Thou art a being so independent, that Thou hast done what Thou hast desired, and doest what Thou wishest, and wilt do whatever may please Thee. I will not despair of Thee, while there is breath in my nostrils.'

"Amidst these reflections, she fell asleep, and awoke at dawn of day, and called out for water for her ablutions. She then all at once remembered the conversation of the preceding night,

and thought how inappropriate the speech was in her then position. After having held converse with herself, she rose up, and purified herself with sand, and offered up the kind of prayer, in which two inclinations of the body are used. 'Oh! beloved! the breast is lacerated on hearing of the princess having been reduced to such a state. We must enquire what this innocent, inexperienced mind was saying (or, we must enquire from this inexperienced creature what her thoughts were at this time.)' She sat down in the sedan, and remained praying fervently to God, and repeating this Hindee poetry:—

“ ‘When I had not teeth, Thou gavest me milk; wilt Thou not give me food, when Thou hast given me teeth. He, who bears in remembrance the birds, and all animals in the water and on dry land, will think of thee also. Why art thou sad, Oh! foolish mind!—by being sad thou wilt not gain any thing? He, who gives to the intelligent, the ignorant, and to the whole world, will give to thee also.’

“It is true that we think of God when we are in a state of despair, (or without resources.) Otherwise, each man is a Lookman, or a Avicenna in his own judgment. Listen now to the extraordinary acts of God. Three whole days and nights passed away, without the princess having tasted even a single parched grain. That flower-like body dried up, and became a thorn: and her colour, which shone like gold, became as turmeric. She could not move her tongue from weakness, her eyes were petrified, and a flickering, uncertain respiration was all that remained. ‘Whilst there is life, there is hope.’ On the morning of the fourth day, a Dervise, in appearance like Phinehas, possessed of a brilliant countenance, and enlightened heart, came to the spot.

“When he saw the princess in such a state, he said, ‘Daughter! although thy father is a king, this calamitous condition was predestined for thee. Consider this beggar now as thy servant, and fix thy thoughts on the Creator, day and night. God will do what is good.’ And he placed before the princess the broken bits in his beggar’s wallet, which he had obtained in charity, and began to wander about in search of water. He saw a well, but where was there a bucket, or a string to draw water with? He stripped off some leaves from a tree, and made a kind of dish, and having fastened it in his necklace of threads, drew out some water, and gave food and drink to the princess.

“At length, she recovered her senses a little. That man of God, knowing her to be solitary, and in a state of extreme weakness, offered her great consolation, and gave composure to her mind, and began himself to shed tears. When the princess beheld his affliction, and his unbounded kindness, her mind

became strengthened. From that day, the old man adopted the plan of going into the city in the morning to beg, and brought for the supply of the princess whatever morsels he obtained.

"Some days passed in this manner. The princess determined one day upon oiling, and combing and plaiting her hair. Immediately that she unfastened the ribband, which bound her hair, a round pearl of good water, escaping from one of her hind locks, fell upon the ground. The princess gave it to the Dervise, and said, 'Go and sell this in the city, and bring the cost here,' and the wandering beggar sold the jewel accordingly, and brought the proceeds of the sale to the king's daughter. Upon this, the princess ordered him to have a house fit for living in built there. The beggar said, 'Daughter! do you dig a foundation for the wall, and collect a little earth together. I will some day bring water, and knead the mud and prepare the foundation of the house.' Upon his suggestion, the princess began to dig up earth. When she had dug a pit a yard deep, a door appeared from below the ground, which door the princess cleared. She beheld a large house filled with jewels and gold-mohurs; and having taken out four or five handfuls of the last, she shut up the door again, and placed the earth upon it, and made it level with the ground. In the meanwhile, the beggar came, and the princess told him to send for masons and builders, who understood their work, and were proficient in their business, and expeditious; in order that in that place a royal palace might be built, equal to that of King Kisra, and superior to the edifice of Nieman. 'And let them quickly make ready entrenchments, and walls around it, and a fort, and a garden and a large well with steps attached, and a building for the reception of travellers, superior beyond all comparison, to any thing of the sort: but first of all, draw out a plan of these things on paper, and bring them to me for approval. 'According to her instructions, I procured experienced and intelligent workmen, and they began building the edifice, agreeably to the orders they received (or, the building of the edifice was commenced upon according to orders,) and clever and trust-worthy servants were selected for every department.' By degrees news of the building of this magnificent palace reached the king, the shadow of God, the princess' father, who was astonished at hearing it; and who enquired from every one what person had begun to erect this building.

"No one could give any explanation of the circumstance. All placed their hands upon their ears, and denied all knowledge of the architect. Upon this, the king sent a nobleman with a message, that he would come himself to see those buildings (or that he was desirous of coming himself to see those buildings): and he added that he knew not of what country she was a prin-

cess, and to what family she belonged. And that he wished to ascertain all these circumstances. The princess was delighted, when she heard this good news, and wrote in reply, 'Oh! protection of the world, may your safety continue! I have been highly delighted at receiving intelligence of your majesty's intended visit to my poor abode; and it has been the occasion of my dignity and honour being increased. How excellent is the fate of that house in which the prints of your auspicious foot may fall, and where the skirt of your good fortune may cast a shadow on those who dwell therein! and both shall be exalted by the glance of your favour. This slave is in hopes, that as to-morrow (Thursday) is an auspicious day, and better than new year's day in her idea, you, who are in appearance like the sun, will pay her a visit, and by your light shower down honour and rank on this humble individual, and partake of whatever she can procure for you. This will be an act of great favour and charity. To say more would be an infringement of respect.' And she dismissed the nobleman also with compliments and presents.

"The king read the letter and sent a message, that he accepted her invitation, and would certainly come.

"The princess told her servants and attendants to make all necessary arrangements for the entertainment with such taste, that the king on beholding and partaking of the feast might be delighted, and that all the retinue of the king, both high and low, might go away pleased. By the orders, and under the superintendence of the princess, such delicious dishes of salt and sweet flavour were prepared, that if a Brahmin's daughter had eaten of them, she would have repeated the Mahomedan confession of faith.

"In the evening the king came to the princess' house, seated on an uncovered throne. The princess advanced to meet him with her private and confidential attendants, and on beholding the king's throne, she received him in so respectful and regal a manner, that the king's astonishment was increased by the way in which the ceremony was performed. In the same elegant and appropriate manner the princess, amidst a grand illumination, offered the king a seat on a jewelled throne. The princess had had a terrace prepared of a lakh and twenty-five thousand rupees, and a hundred and one trays placed, containing jewels and gold-mohurs, and shawls of various kinds, which she offered as a present, together with two elephants and ten horses from Irak and Arabia, with jewelled trappings; and stood in presence of the king with her two hands crossed. His majesty inquired 'of what country she was a princess, and how she had come there.'

"The princess having made a respectful salutation, represented that she was 'the guilty slave, who in consequence of the king's wrath had come to that desert, and that all the king then saw was the wonderful work of God.' When he heard this, the king's blood boiled. He rose up, and laying hold of her hand, embraced her affectionately, and ordered a chair to be placed near his throne for her to sit down upon. But the king remained in a state of surprize and astonishment.

"He ordered the attendance of the queen-mother and princesses, who on arrival recognized their sister and wept upon her neck, and offered up prayers.

"The princess placed such a large amount of money and jewels before her mother and sisters, that the treasure of the whole world would not have equalled it in value.

"After this the king made them all sit down with him, and partook of the dinner, which had been prepared.

"During his life-time the king used to visit the princess occasionally, and sometimes take her with him to his private apartments. Upon his death the kingdom devolved on the princess, there being no one, except her, worthy of it.

"Beloved! this is the history which you have just heard. The wealth, which God has given, is never diminished, but man must have good purposes in view. Moreover, however much of it may be expended, this wealth will be increased in amount. It is not right in any religion to be surprised at the power of God."

When the nurse had said thus much, she added that if I still adhered to the design of proceeding to that country, and bringing back the required information, I ought to set off quickly. I said that I should start at once, and, God willing, return quickly. At length, having taken leave, and trusting to Divine favour, I set out for that quarter. Having endured many troubles during the space of a year, I reached the city of Neemrooz, all the inhabitants thereof whom I saw being dressed in black. What I beheld corresponded exactly with what I had heard.

Some days afterwards, it was full moon, and on the first day of the month all the inhabitants of that city, high and low, children, nobles, the king, women and men, were collected together in a plain. Wandering about and harassed, separated from my worldly effects and country, and having assumed the appearance of a beggar, I accompanied the crowd, and stood looking to see what would happen (*lit.*, what would become manifest from the secret curtain.) In the meanwhile, a youth, mounted on a bullock, and foaming at the mouth, exhibiting great violence, and calling out loudly, came forth from the jungle.

I, who had undergone such great hardships for the sake of trying to sift the circumstances connected with him, lost my senses on seeing him, and stood motionless in a state of astonishment.

The youth, having done every thing according to his usual custom, went away again, and the inhabitants of the city returned.

When I recovered myself, I regretted what had happened, as I should now have to wait for another whole month. I had no alternative but to go back with the rest, and passed that month, like the month Ramzan, counting each day.

At length, the night of the new moon came round again, which was to me like a festival.

On the first of the month, the king and the people assembled again at the same spot. Upon this I resolved, happen what might, to take courage, and try and find out these strange occurrences. Suddenly the youth came forth according to custom, riding on a yellow bullock which was saddled, and having dismounted, sat down on his knees, holding a drawn sword in one hand and the bullock's nose-string in the other. He gave a jar to a slave, who took it away, after having shown it to every one. People on seeing it began to weep. The youth broke the jar and struck the slave so forcibly with a sword, that his head was severed from his body, and having mounted the bullock, he returned back. I began to follow him quickly. The men of the city laid hold of my hands, and said "What is he doing, why does he sacrifice his life intentionally? If thou art so tired of life, there are many ways of dying. Kill yourself in some other manner." I could not escape from their hands in spite of all my solicitations, and the struggles I made to release myself.

Three or four men closed with me, and laid hold of me, and took me towards the village. I passed another month in a strange state of disquietude. When that month also was completed, and there was a new moon, early in the morning all the inhabitants were assembled as before.

Having got up at prayer-time apart from all the rest, and crept into the jungle, which was exactly in that youth's road, I remained concealed there, in order that no one might molest me or offer any obstruction. That individual came as usual, and having performed the same acts, mounted and rode off again; I followed, and exerted myself to pursue him. That beloved found out from the noise of my footsteps, that some one was coming behind him. He turned his rein suddenly round and raised a cry and brow-beat me, and came and stood over me with a drawn sword, and was about to attack me. I made him

a very low and respectful obeisance, and stood up with my hands crossed.

That discriminating man addressed me, "Oh! beggar, thou wouldst have been killed to no purpose, but thou hast escaped, and hast yet some time to live. Where art thou coming, go away?" And having drawn forth from his waist a jewelled dagger, with pearl pendants attached, he threw it down before me, and said, "I have no ready money at present to give thee, take this dagger to the king, and thou shalt obtain whatsoever thou askest."

I was so overpowered by a dread and terror of him, that I had neither power to speak, nor strength to walk; my voice faltered and my legs became heavy.

Having thus spoken, that hero went off shouting. I said to myself that it would be wrong for me to remain there, happen what might, and that I should not obtain such another opportunity. Having washed my hands of my life, I started off also. He turned round again and threatened me very angrily, and seemed determined to kill me. I bent my head and called out to him with an oath as the Roostum of the time, to "strike me in such a way with a sword, that I should be cut in two, and that not a particle of my skin should be left, and that I should be released from this state of wretchedness and ruin. I will forgive thee for shedding my blood."

He said, "Oh! thou in the form of a devil, why dost thou lay thy blood upon me to no purpose, and make me a criminal. Go thy way; what! is thy life a burthen to thee?"

I did not listen to what he said (or, I did not act according to his suggestion), and advanced.

He intentionally overlooked what I did, and I followed him, whilst he pursued his course in the jungle for two coss. I saw a four-walled enclosure, to the entrance of which the youth went, and uttered a frightful cry. The door opened of itself, and he went in. I remained standing on the outside. Oh! God, what could I do! I was bewildered, when after about a minute a slave came and brought a message and said, "that the youth had sent for me, adding that the angel of death had probably come to me; and blaming my bad fortune." I exclaimed, "that my fate was a happy one," and accompanied him inside the garden without fear. At length he conducted me to a house in which the youth was sitting; on seeing him I made a very low salutation, and he pointed to me to sit down, which I did on my knees in a respectful manner. I perceived that he was sitting alone in the room on a throne, and that a goldsmith's implements were placed before him, and that he had finished a small tree or bush of emeralds.

When the time came for him to rise up, all the slaves in attendance on that regal personage, concealed themselves in closets, and through apprehension I also went into a small room. The youth having got up and made fast the chains and iron catches of all the buildings, went towards a corner of the garden, and began to beat his riding bullock. Its screams reached my ears; my liver began to tremble, but I had endured all this wretchedness with a view of finding out these circumstances. I opened the door with fear and trembling, and protected by the stem of a tree stood up, and began to look on.

The youth threw away the club, with which he was beating the bullock, and unlocked the door of a house, and went inside; and having come out again immediately, passed his hand along the bullock's back, and kissed its face, and having fed it with grain and grass, came towards where I was; and on seeing him, I ran off quickly, and went and hid myself in the small room. The youth unfastened the chains of all the doors, and the slaves came out, bringing with them carpets, and basins, and ewers; and when he had performed his ablutions, he stood up to pray. Having finished his prayers, he inquired, "Where is that Dervise?" On hearing my name, I ran quickly, and went and stood in his presence. He told me to sit down, which I did after having made my obeisances. Dinner came, of which he partook, and made me partake also. When the cloth was removed, and when we had washed our hands, he gave his slaves permission to go away and sleep. When no one, except ourselves, remained in the apartment, he entered into conversation with me, and enquired, "Beloved! what calamity so great has befallen thee, that thou wanderest about in search of death?" I gave a detailed account of my history from beginning to end, and said, "I have hope of obtaining, through your kindness, the accomplishment of my object."

He heaved a deep sigh on hearing this, and not being in his right senses, began to say, "Great God, who, except thee, is acquainted with the torment of love? How can he sympathise with another's pain, whose own blister has not burst? He, who has himself suffered, knows the nature of this grief. You must enquire from a lover the calamities of love; how can a false man know any thing about them: you must enquire from one, who is true?"

Immediately after this, being restored to his senses, he heaved a heart-rending (*lit.*, liver-burning) sigh, and the whole house resounded with it. I was then sure, that he had been made captive in the misery of love, and was sick of that disease. Upon this I took courage, and said, "I have related to you all

my history, do me the kindness to favour this slave with an account of all that has happened to you, in order that first of all I may exert myself to the best of my ability for you, and endeavour to bring about the fulfilment of the wishes of your heart." To be brief, that true lover, regarding me as a confidant, and one who sympathised with him, began thus to narrate his adventures:—

"Hear me, oh! beloved; I, who am suffering from the pangs of love, am the prince of this country of Neemrooz. The king, my father, after my birth, assembled astrologers and soothsayers, and learned men, and told them to consider and enquire into the circumstances of my fortunes, and to arrange my horoscope, and explain in his presence in detail what was to happen every minute, hour, every three hours, each day, month and year.

"In compliance with the king's order, all of them being agreed, and having determined and come to an opinion according to their respective sciences, represented to him, that through God's excellence the birth and generation of the prince had occurred at so fortunate a minute, and so propitious a rising of a sign of the zodiac, that he must of necessity exercise empire like Alexander, and be just as Nowshirwan, and thoroughly accomplished in every science and art, and be completely master of any business which may engage his mind. He will raise up for himself such a reputation for liberality and bravery, that people will forget Hatim and Roostum. But great danger is apparent, should he see the sun and moon for fourteen years; and there is this apprehension, that he will become mad and distracted, and cause the death of many, and frighten them away from their villages, and go forth himself into the jungle, and amuse his mind with beasts and birds. You must take the greatest precautions against his seeing the sun or moon by day or night, and moreover against his casting a single glance even towards the sky. If this period pass away in safety, he shall reign during his whole life happily, and in ease.

"Having heard this, the king had that garden laid out, and various houses of every plan built; and ordered me to be brought up in a room under ground, and caused a felt tower to be erected above, through which neither the sun nor moon could penetrate.

"I was brought up with the greatest ease in that lofty house with nurses and other private attendants, and the king appointed a wise and experienced tutor for my education, who was to instruct me in every science and art, and practise me in every kind of writing. And the king enquired frequently after me, and a daily statement was made to him of the occurrences of each moment.

"I looked upon that house as the whole world, amused myself

with toys and flowers of various colours, and enjoyed all delicacies of the table, which could be procured any where, and I ate what I pleased ; and at the age of ten had acquired a knowledge of all trades and professions, requiring art and skill.

“ One day a flower of a very extraordinary kind appeared from under the dome through a small hole for admitting light, and it continued to increase in size as I looked at it. I wished to take hold of it, but as I stretched out my hand for the purpose, it went up higher. I was bewildered, and remained gazing steadfastly at it, when all at once the sound of very loud laughter fell upon my ear. I lifted up my head (*lit.*, raised my neck) to look in the direction whence the laughter proceeded, and saw that the felt was torn, and that a small mouth, brilliant as the moon, was peeping through it. I lost all command over my senses on seeing it, but having recovered myself after a time, I saw a throne covered with gold, suspended on the shoulders of fairy-born youths, and a person seated on the throne, with a jewelled crown on her head, and wearing a splendid robe, and holding a ruby cup in her hand, from which she had been drinking. The throne descended slowly and by degrees, until it came to the tower, when the fairy called me, and seated me near herself. She began to talk affectionately, and joining her lips to mine gave me a bowl of rosy wine, and said, ‘ Every one born of man is faithless ; nevertheless, I love thee.’ She practised so much coquetry and so many blandishments, that I became immediately fascinated, and was as overjoyed as if I had obtained the chief pleasure of life, and thought that I had only then began to live. But see the result and the state to which I am now reduced. No one has seen or heard of a case similar to mine. We were sitting together with our minds at ease, and in a state of complete enjoyment, when in the midst of security, we were suddenly overtaken by misfortune. Listen now to the particulars of this unexpected calamity. Immediately that four fairy-born creatures had descended from the sky and whispered something in that beloved’s ear, her countenance underwent a change, and she said to me, ‘ Dearest ! my heart’s wish was to sit and enjoy myself with thee for a time and visit thee often, or take thee away with me, but Heaven would not allow two persons to dwell together in a state of tranquillity and pleasure. May God be your protector, my love !’

“ When I heard this speech, I lost my senses, and the parrot flew away from my hand. I asked her ‘ when we should have another interview, and why she had made use of such tyrannical language. If you come quickly, you will find me alive, otherwise you will regret. Explain to me your residence and name,

that I may have some clue to search for you by, and procure access to you.'

"At these words, she exclaimed, 'God forbid that the devil should hear what you say! (or, God grant that the devil's ears may be deaf!) and may you live to the age of a hundred and twenty years! If your life be spared, we will meet again. I am the daughter of the king of the fairies and dwell in the mountain Kaf.'

"Having thus spoken, she raised up her throne, which ascended immediately in the same manner that it had come down.

"While it was yet before me, we looked steadfastly at each other, and on its disappearing, I thought myself possessed by some supernatural being (*lit.*, fairy). A strange melancholy overspread my heart, and my understanding and senses vanished. The world became dark to my eyes. Bewildered and distracted, I wept immoderately; threw dust on my head, and tore my clothes; thought not of eating, and lost all power of discriminating between right and wrong.

"What evils, what sorrow, and what anguish of heart are produced by means of love!

"My nurses and tutors became acquainted with my miserable condition, and went into the presence of the king with fear and trepidation, and mentioned the state I was in, and said they knew not what sudden calamity had befallen me, that I had ceased to take any rest, or sustenance.

"Upon this the king, accompanied by his minister, noble councillors, skilful physicians, true astrologers, experienced doctors of laws, excellent Dervises, devotees and men abstracted from worldly affairs, came into that garden, and suffered great anguish of mind on observing my restless agitation, and lamentation, and weeping.

"His eyes filled with tears, and he embraced me in the most unreserved manner, and ordered measures to be taken for my relief. The physicians wrote prescriptions to keep up my spirits, and prevent the wandering of my brain, and the doctors gave me charms and amulets to swallow and keep near me, and having repeated prayers, they began to blow upon me; and the astrologers said, that this state of things had been produced by reason of the revolution of the stars, and that propitiatory offerings should be made for me.

"In short, each individual offered suggestions according to the nature of his science, but I had to endure my misfortunes, and my evil fate was not improved by any one's exertions or advice. The violence of my madness increased daily, and my body became weak through want of sustenance. I had no resource

but to scream, and dash my head against the ground. Three years passed away, whilst I was in this state. In the fourth year, a merchant, who had been a traveller, came there, and brought rarities and curiosities of every country into the king's presence, and had an audience.

"His majesty received him with great favour, and after having enquired into his circumstances, said, 'You have observed many countries, have you ever seen a physician thoroughly acquainted with his art, or heard any one make mention of such a man?'

"He replied, 'Your highness, this slave has travelled much; and in the middle of a river in Hindoostan there is a hill on which a religious devotee, with matted hair, has built a large temple to Mahadeo, and a place of assembly for the performance of religious ceremonies, and laid out a very beautiful garden; he lives there, and his custom is to come forth from his abode yearly on the fourteenth of the month Shaban, and swim in the river, and enjoy himself. When he is about to return to his devotional posture after having bathed, the sick, and sufferers from pain, of different countries, who have come there from a long distance, assemble at his door in great crowds. That chief of religious devotees, who should be called the Plato of this age, examines the pulse and urine of each, and goes away after having written a prescription for every person. God has granted him such power of cure, that his medicines make an immediate impression on disease which is removed forthwith. I have seen this with my own eyes, and called to mind the power of God in His creation of such slaves of His will. With your permission I will escort the prince to this devotee, and show him to him for a second, and I have sanguine hopes of his being soon completely cured. And this is manifestly a good plan, as by change of air and scene, and food, the mind recovers its cheerfulness.'

"The king approved of his advice, and being pleased said, 'Very good, perhaps he may be successful, and my son's heart become free from its present alarming agitation.' He appointed a confidential noble, who was a tried and experienced man, and that merchant to accompany me, and had every thing supplied that was necessary for the journey, and allowed me to take leave, after having furnished boats of every kind for myself and baggage. Proceeding by stages, we arrived at that place. My health had improved in some measure from change of air and diet, but I still remained in the same state of silence, and continued to weep. If at any time I spoke, I repeated this couplet—'I *know* not what fairy-faced creature I have seen; until now my heart was whole.'

"At length, after the lapse of two or three months, nearly four

thousand sick were assembled at that hill, and were saying, that God willing, the religious devotee would come forth from his temple, and all of them would be completely cured by his advice.

"In short when that day came, the devotee issued forth like the sun early in the morning, and bathed and swam about in the river. After having crossed over, he came back, and rubbed ashes of cow-dung and other ashes on his body, and concealed that fair person, like sparks amongst embers, and made marks of sandal upon his forehead.

"Having fastened a cloth between his legs, he threw a towel over his shoulder, and tied up his back hair in a knot, and twisted his whiskers, and put on his shoes. From his countenance it appeared, that the whole world had no value in his estimation. Having taken a pen-holder, studded with jewels, under his arm, he looked at each person, and after giving him a prescription, came up to me.

"When our eyes met, he stood still, and fell into a reverie, and told me to come with him, which I did. Having done what was necessary for all, he took me inside the garden, and directed me to reside in a beautiful and prettily planned private apartment, and went away himself to his own abode.

"After forty days he came to me, and found me improved in health; and upon this he smiled and said, 'Take exercise in the garden, and eat whatever fruits you fancy,' and gave me a covered cup, filled with confections of sugar, of which, at early dawn, I was constantly without intermission to swallow six measures.

"He went away when he had said this, and I did as he bid me. My body began to acquire strength daily, and my mind cheerfulness; but no impression was made on the majesty of love, and the form of that fairy used to flit constantly before my eyes.

"I saw a book one day in a recess in the wall. On taking it down I perceived, that all religious and worldly science was collected in it, as though a river had been compressed into a gullet. I studied it every hour, and made very great progress in the science of medicine, and that of imprisoning and captivating hearts. In the meanwhile a year passed away, and that joyful day came round again. The devotee quitted his religious posture, and came forth. I made him a salutation, and he gave me his pen-holder, and told me to accompany him, which I did; on his coming outside the door, a whole crowd began to offer up prayers. That nobleman and the merchant on seeing me in company with the devotee, fell at his feet, and began to offer up thanksgiving, that so much had at length been accomplished through his favour. He went as was his wont, to the landing-place on the river, and performed his ablutions and prayers, as he had been

used to do every year, and on his return looked at and examined the sick. It so happened, that amongst the circle of those afflicted with madness, there was a handsome, well-shaped youth, who was too weak to stand upright, whom he told me to bring along.

"After having administered medicine to all the rest, he went to a private apartment, and made a slight incision in the youth's head, and was on the point of extracting from his skull with an instrument he had, a centipede attached to his brain, when an idea crossed my mind, and I said to him, 'that it would be a good plan to heat forceps in fire and place them on the back of the centipede, which would then come forth of itself, and that if he laid hold of it, as he was then doing, it would not quit the brain, and the youth's life would be in danger.'

"He looked at me when he heard this, and having risen up silently, went to a corner of the garden, and hanged himself on a tree, forming his long hair into a noose. On approaching him, I perceived that he was dead, and was much grieved at this strange spectacle. Having no other resource, it occurred to me to bury him, and as I began to remove him from the tree, two keys dropt out of his matted hair, which I picked up, and buried that treasury of excellence in the earth. I took the two keys, and began to try them on every lock, and they happened to open the locks of two closets, where I saw jewels heaped up from the floor to the roof, and a box lying on one side covered with velvet, with clamps of gold attached, and locked up; and on opening it, I found that the great name of God and the power of raising and imprisoning demons and genii, and procuring interviews with spirits and subduing the sun, were explained in due order. I was overjoyed at obtaining so much wealth, and began to turn my attentions towards it and the chest.

"I opened the garden gate, and told the nobleman and other people, who had come with me, to stow away all the jewels, money, goods and books in boats, on one of which I myself embarked, and started off the fleet thence.

"As I was travelling along, the king received intelligence of my approach to his territory and rode out to meet me, and, agitated through affection, embraced me with great ardour.

"I kissed his feet and asked him to allow me to live in the old garden; but he said, 'My son! that is I think an unfortunate place of residence, and I have therefore discontinued having it repaired and kept in order. That house is no longer habitable: take up your abode in any other you please. It will be better for you to select an abode in the fort and live in my sight, and have a lower garden laid out according to your taste and amuse yourself in it.'

"I made very great and resolute opposition to this proposal, and had that garden put in order again; and having made quite a paradise of it, went into it and settled down at leisure, for forty days, for the purpose of bringing spirits under subjection; and having given up all animal nature, I began to raise demons.

"When forty days were completed, there was such a storm at midnight, that large buildings fell down and trees were up-rooted and scattered in every direction, and an army of fairy-born creatures made their appearance. A throne descended from the air, on which was seated a person of rank, wearing a crown of pearls and a rich robe, on seeing whom I made a very respectful obeisance. He acknowledged my salutation, and said, 'Beloved! why hast thou caused all this tumult to no purpose; what dost thou require from me?'

"I represented to him, that 'I had been for a long time in love with his daughter and been reduced in consequence to a state of wretched misery, and was dead even during my life-time. I am quite tired of an existence, which I have risked and trifled with by my present act. I now hope that you will honour me, a bewildered wanderer, with your favour, and restore me to life and tranquillity by a sight of her. This will be very meritorious on your part.' I swore to him that I was desirous of seeing her, and had no other object.

"Upon this the being on the throne replied, 'Man does not abide by his promises; in time of difficulty he says all sorts of things, which he does not bear in mind. I tell you for your own benefit, that if you make any attempt to do more than see her, you will both be utterly ruined; moreover, your lives will be in danger.'

"I repeated my oath never to do any thing which might occasion evil to both of us, and added that I only wished for a glance at her.

"In the midst of our conversation, the fairy of whom we were talking, came suddenly there, dressed out with great pomp and elegance, and the king's throne disappeared. I could not restrain myself, and pressed that enchanting creature like my own soul to my bosom and repeated this poetry:—

"'Why should not she, with an eyebrow like the bow, come to my house, for whose sake I have endured troubles during forty days.'

"We began to live happily together in that garden. I was afraid to think of enjoying any pleasure beyond the superficial one of beholding her. That fairy was astonished at my strict observance of my promise, and sometimes said, "My dear, you have been very true to your word, but from affection for you

I offer you a piece of advice to take care of your book, so that demons may not carry it off some day, finding you off your guard."

"I told her that I would take care of it as my life. It so happened that one night the devil inveigled me. In a state of lust, the thought came into my mind that, happen what may, I will restrain myself no longer. I pressed her to my bosom, and attempted to have sexual connexion.

"Immediately there was a voice which said, 'Give me the book in which is the great name of God : be not guilty of disrespect.'

"My passions were so inflamed, that I had no understanding left, and took the book from under my arm and gave it away without knowing or thinking what I did, and occupied myself with the business I had in hand.

"That dear creature on seeing my foolish act, said, 'Tyrant ! thou hast made a slip at last, and forgotten my advice.'

"Having said this, she became insensible, and I saw a demon standing at her head with the book in his hand. I was about to lay hold of him, and beat him soundly, and take away the book from him, when in the meanwhile another demon snatched it out of his hand, and ran off with it. I began to repeat all the incantations I could think of. The demon, who was standing there, was transformed into a bullock ; but alas ; the fairy did not recover her senses in the slightest degree, but remained in the same state of stupor. I then became alarmed ; all my joy was turned into bitterness, and from that day I had an aversion for mankind. I remain prostrate in a corner of this garden, and to amuse my mind make up this emerald vase with branches like a chandalier, and go every month to that plain, mounted on this bullock, and break the vase to pieces, and put a slave to death, in order that all men may see and pity the state that I am in, and perhaps some kind servant of God may offer up prayers for me, that I may obtain the object of my wishes. Oh ! companion, this is the history of my madness and melancholy, which I have related to thee."

When I heard this narrative, my eyes were filled with tears, and I said, "Prince ! thou hast indeed endured the grievous pangs of love, but I swear to God, that I will lay aside all my own objects of pursuit, and wander about forests and hills for thy sake, and do every thing in my power for thee."

Having made this promise, I took leave of the youth, and travelled for five years like a mad-man prosecuting my search, but did not discover a single clue.

At length, in a fit of dejection I ascended a hill, and was on the point of throwing myself down and dashing my body to

pieces, when that horseman, who wears a veil, came up to me and said, "Destroy not thy life; in a few days thou shalt obtain the accomplishment of thy desires."

Oh ! beggars, I have obtained the boon of seeing you, and now through God's excellence I hope to enjoy happiness and become cheerful, and trust that all disappointed men may have their wishes gratified."

THE ADVENTURES OF KING AZAD BUKHT.

WHEN the second Dervise had also finished the story of his travels, the night had passed away and daylight began to dawn. The King Azad Bukht went in silence to his palace, and after arrival at his private apartments said his prayers. Then having gone into the bathing-room and put on a rich dress, he sat down on a throne in the public hall of audience, and ordered a mace-bearer to go to a spot where there were four beggars, and to bring them all with due honour into his presence.

The messenger went there according to order, and saw four mendicants who had eased themselves and finished their ablutions, and were on the point of starting on their journey, each following his own route. He addressed them and said, "The king has sent me for you four; be pleased to accompany me into his presence." The four Dervises began to exchange looks with each other, and said to the messenger, "Sir, we are kings over our own hearts; what have we to do with any worldly king?" He replied, "It matters not, my masters! but you had better come along with me." In the meanwhile they all four called to mind, that what their lord and chief had told them had now come to pass. They were pleased and accompanied the pursuivant.

When they reached the fort and went into the king's presence, the four ascetics offered up prayers for his Majesty's welfare.

The king went and sat down in the private hall of audience and sent for two or three nobles, with whom he was on terms of intimacy, and ordered them to send for the four men clad in quilts. On their coming, he told them to sit down and directed an enquiry to be made into their circumstances, whence they came, whither they were going, and where they resided.

They replied, "May your Majesty live long, and may your wealth increase! We are beggars, and have for some time past wandered about in this fashion: our houses are on our shoul-

ders. There is a saying, that a beggar's home is where evening overtakes him : how can we explain to you all that we have seen in this frail world ?”

Azad Bukht bid them be of good cheer and treated them with great kindness, and having caused food to be brought, entertained them at breakfast in his own presence. When they had done eating, he told them again to relate the history of their lives in detail, and without any reservation ; and promised to do every thing in his power for them. They said that “ they could not explain all that had happened to them, and the king would not be pleased at hearing the recital, and requested to be excused.” Upon this the king smiled and said, “ I was myself last night at the place where you were sitting in your beds, and narrating your adventures ; moreover, I have heard the histories of two Dervises, and now wish that the other two should relate their's and stay with me for some days with their minds at ease, for the feet of Dervises drive away calamity.”

On hearing the king talk thus, they began to tremble from fear, and putting their heads down remained silent, and were quite unable to speak.

When Azad Bukht perceived that alarm had deprived them of their senses and speech, he said “ There is no one in the world who has not met with some extraordinary and wonderful adventures : although I am a king, I have seen some strange sights, which I will first describe to you and you must listen attentively.”

The Dervises said, “ Oh ! king, peace be with you ! since your favour is so great towards us beggars, be pleased to proceed.”

Azad Bukht began to relate his story and said :—

“ Oh ! kings, listen now to my adventures : hear all I have seen and heard. I will mention in detail every thing that has happened to me ; do you listen with deep attention. When my father died and I ascended the throne, I was in the very prime of life, and the whole of this empire was subject to my authority. It happened one day that a merchant came from the country of Budukshau, and brought with him a great many articles of merchandize. The news-reporters brought me intelligence that such a great trader had never before come to the city, and I ordered him to be sent for. He brought with him such rarities belonging to every country as he considered fit to be offered as a present to me ; and in truth, every article was beyond all price. Moreover, in a certain box, there was a ruby of a very bright colour and good water, of fine shape and form, and weighing five miskals. In spite of my being a monarch, I had never seen or heard of such

a jewel. I accepted it (*lit.*, approved of it,) and bestowed many liberal presents on the merchant and gave him a written passport that no one throughout the whole of my dominions was to detain him on account of custom, and that he was to be agreeably entertained wherever he went. People were to be alert in guarding and protecting him, and look upon his loss as their own.

"That merchant used to remain in the presence, whilst the court was being held, and was thoroughly acquainted with royal etiquette, and the pleasing fluency of his language was well worth listening to, and I used to have that jewel brought daily and shown about at the levee.

"I was sitting one day in a public hall of audience and the nobles, the pillars of the State, were all standing according to their rank, and the ambassadors of the kings of every country, who had come for the purpose of congratulation, were also present, when according to custom I sent for the ruby which the superintendent of the jewel-room brought. I took it in my hand and began to praise it, and gave it to the European ambassador, who smiled on seeing it, and praised it in a flattering manner. Every one took it up in his hand in the same way, and looked at it, and with one accord exclaimed 'that my having obtained it was to be attributed to my good fortune, and that no other king had ever got possession of such a matchless gem.'

"Just then my father's minister, who was a wise man and held the same post of minister under me, and was standing up at his ministerial seat, made an obeisance and intimated 'that he wished to say something if permission were granted (*lit.*, if his life were spared.)'

"I gave an order that he might speak, and he said, 'Oh! lord of the world (*lit.*, Kiblah of the world! the quarter to which Mussulmen turn when at prayer,) you are a king, and it is quite inconsistent with their position for kings to praise a stone so much. Although it may be unequalled in colour, appearance and quality, it is still only a stone, and at the present moment the ambassadors of all countries are present in court. When they return to their own cities, they will certainly talk of you as a strange sovereign, who has obtained a ruby somewhere, and converted it into such a curiosity, that he sends daily for it into his presence, and having praised it himself, shows it to every one else; consequently every king or rajah, who hears of the circumstance, will laugh in his court. My lord there is a merchant of low degree at Nishapore, who has fastened twelve rubies, each of them weighing seven miskals, in a collar on a dog's neck.'

"On hearing this I became angry, and peevishly gave an order for the prime minister's decapitation. The executioners immediately laid hold of his hands, and were about to take him outside, when the ambassador of the king of the Franks came and stood up before me. I enquired what he wanted, and he said he hoped that he might be made acquainted with the minister's crime.

"I asked him, 'What greater crime there was than speaking falsely, especially in the presence of kings?' He replied 'that the falsehood had not been proved, and perhaps what he has said may be true, and it is not right to put a man to death who has not yet been found guilty.'

"I answered him by saying, 'It was impossible to conceive that a merchant, who suffered hardships in travelling from city to city and country to country for the sake of profit, and heaped together every farthing, should fasten twelve rubies, each seven miskals in weight, on a dog's collar.' He said, 'Through God's omnipotence, it might not be wonderful, and might be as he said. Such curiosities generally come into the possession of merchants and beggars, because these two classes travel about in every country and bringing thence whatsoever they can procure. It seems advisable to me, that the minister should be imprisoned if he has committed a fault, because ministers are the advisers of kings, and it has a bad appearance for monarchs to order a man to be put to death upon a plea, the truth or falsehood of which has not been yet ascertained, and to forget the services and loyalty of his whole life. Peace be to your majesty; former princes have invented prisons in order that kings or nobles might confine any one with whom they may be angry. After the lapse of some days, their anger will subside and his innocence will be apparent; the king will be saved from shedding blood unjustly, and will not be involved in the crime of it hereafter on the day of judgment.'

"Much as I wished to convince him, he spoke with such propriety, that he left me without a reply. Upon this I assented, and told him that I approved of what he had suggested. 'I spare the minister's life, but he shall remain now in prison, and be released if, in the space of a year, what he has asserted be true, of there being such jewels on a dog's neck; but otherwise, he shall be put to death with great torture.' I ordered the minister to be taken to jail, the ambassador having heard the order made an obeisance by prostrating himself upon, and kissing the ground. When intelligence of this event reached the minister's house, there was great weeping and lamentation, and the house became one of mourning. The minister had a very beautiful

and accomplished daughter, about twelve or fourteen years of age, who was well read, and whom the minister loved dearly and affectionately. Moreover, behind his own court-house he had had a room built for her amusement, ornamented with pictures and drawings, and the daughters of the nobility attended upon her and she was waited upon by handsome female domestics, with whom she used to play and laugh and romp. On the day the minister was sent to prison, that girl was accidentally sitting with her companions and amusing herself by celebrating the marriage of her doll, and having placed a flat iron vessel on the fire, was preparing sweet cakes of different kinds fried in butter, when all at once her mother weeping and striking her breast, with her hair in disorder and feet uncovered, went to her daughter's house and struck her with both hands on the head, and began to say, 'Would to God the Almighty had given me a blind son instead of thee : I should then be satisfied, and he would be a companion to thy father !'

"The princess enquired 'of what use a son would be, as she could do all a son could.'

"The mother replied, 'Thou art a poor mean creature. Thy father has had the misfortune to say something in the king's presence, for which he has been put in prison.'

"She asked to be informed what speech he had made.

"Then the prime minister's wife said, 'Your father probably stated that there is a certain merchant at Nishapore, who has sewn twelve rubies of inestimable value on a dog's collar, which the king did not believe, and thinking he spoke falsely, has imprisoned him. If I had a son now, he would exert himself to the utmost, and inquire into this matter, and assist his father and petition the king and have my husband released from confinement.'

"The princess said, 'Mother, we cannot contend with fate ; man should be patient under sudden calamity, and hopeful of the excellence of God. He is liberal, and does not continue the difficulties of any one, and it is not right to lament, lest enemies should misrepresent us to the king, and backbiters talk scandal, which might increase his majesty's anger. Entreat the king, who is our sovereign, and we are his slaves. He has been angry, but will be kind again.'

"The young girl displayed so much wisdom in her expostulations with her mother, that she became somewhat patient and tranquil, and went to her private apartments, and remained silent. At night, the minister's daughter sent for her grand-father, and having fallen at his feet, made many solicitations, and began to shed tears, and said, 'I am determined not to deserve my

mother's reproaches, and will procure my father's release. If you will be my companion, I will go to Nishapore, and see that merchant, on whose dog's neck those rubies are, and do all in my power to obtain my father's liberation.' The grand-father refused at first, but at length consented after a great deal of urgent entreaty. Upon this, the minister's daughter told him to make all necessary preparations for the journey in silence, and purchase articles of merchandize fit for royal presents, and take with him as many slaves and attendants as might be necessary; but not let this affair be known to any one. The grand-father agreed, and began to get ready. When he had procured all that was required, he packed up every thing on camels and mules and started off, and the minister's daughter went with him, having assumed the dress of a man; and not any one in the house was aware of their departure. In the morning there was a good deal of talk in the minister's female apartments, to the effect that his daughter had disappeared, and no one knew what had happened to her. At length from fear of disgrace, the mother kept her daughter's disappearance secret, and she began to pass herself off on her travels as a merchant's son. Proceeding by regular stages, they reached Nishapore, and alighted with great joy at the caravanserai, and unpacked all their baggage and property. They staid there during the night, but early in the morning went to the bath, and put on clean dresses like those worn by the inhabitants of Greece, and sallied forth to stroll about the city. When they came to the market, they stopped at the meeting of the four cross roads, and saw on one side a jeweller's shop, where there was a large quantity of precious stones, and elegantly dressed slaves were standing with hands joined. One individual, who was their chief, about fifty years of age, wore a robe of honour, and a jacket with short sleeves in the fashion of a rich nobleman, and many companions dressed in the same way were sitting near him in chairs, and conversing with each other.

"The minister's daughter, who passed herself off as a merchant's son, was astonished at seeing him, and pleased herself with the thought, that if God did not falsify the idea, this might probably be the merchant, whom her father had mentioned to the king. 'Oh! God,' she exclaimed, 'make known his circumstances to me.' As she chanced to look aside, she saw a shop, in which two iron cages were hung up. Two men, who had the appearance of mad men, were confined in them. They were merely skin and bone, and their hair and nails had become long, and they were sitting with their heads down; and two hideous Abyssinians fully armed were standing on both sides of them.

The merchant's son was bewildered. Having uttered an exclamation to drive away evil spirits, when he looked in another direction, he saw a shop in which carpets were spread, and on them there was an ivory chair. There was a thick velvet bedding on the chair, upon which a dog, with a jewelled collar, and fastened with chains of gold, was lying down, and two handsome eunuch slaves were attending it. One of them was waving a fan, the handle of which was inlaid with precious stones; and the other had a needle-worked handkerchief, with which he continued to wipe the dog's mouth and feet.

"When the merchant's son had made an attentive survey, he perceived that there were twelve rubies in the dog's collar, similar to those he had heard of. He offered up prayers to God, and took thought how he should carry off those rubies to the king, and by showing them procure his father's liberation. He was in this state of astonishment, and the whole crowd in the market and road stood aghast with surprise at the splendour of his beauty, and every one exclaimed, that he had not until that day seen a man of such handsome appearance and figure. The rich nobleman also saw him, and sent a slave to entreat the merchant's son to come to him. The slave came and brought a message, that his master was desirous of his doing him the favour of paying him a visit. The merchant's son wished for this, and he accepted the invitation. When he approached the nobleman, and the nobleman saw him, a spear of love was fixed in his breast. He stood up for the purpose of receiving him with distinguished respect, but his senses were bewildered. The merchant's son observed, that he had fallen into the snare. They embraced each other, and the nobleman kissed him on the forehead, and made him sit down by his side, and asked him, in a very polite, flattering manner, to mention his name and family, whence he had come, and where he intended to go.

"The merchant's son said, 'Turkey is my native country, and for a long time past Constantinople has been the birth-place of my family. My father is a merchant, who from old age has not strength now to travel about, and has, therefore, sent me forth to learn mercantile business. I never left home until now, and this is my first journey. I had not courage to travel by water, and for that reason determined upon a land trip. But my sole desire in coming here was to pay you a visit in consequence of the very many reports spread throughout Persia of your excellent disposition, and many good qualities. At length, through God's favour, I have been honoured with an admittance to your presence, and have even obtained more; and the desire

of my heart has been accomplished. May God preserve you ; I shall now take my departure hence.'

"On hearing these words, the nobleman's senses vanished. He said, 'Oh ! son, address not such language to me, stay for a short time with me, and tell me where your servants and your property are.' The merchant's son replied, 'The traveller's house is the public inn ; I have left them there, and come to you.' The nobleman said, 'It is not proper for you to remain there, I have great reputation and credit in this city. Send for them immediately (*lit.*, cause them to be called quickly.) I will have a house made empty for the purpose of containing your property, and I will look at the different articles you have brought, and I will make such arrangements as will secure you great profit here. You also will be pleased, and will escape the troubles and losses of travelling, and by staying some days, you will also make me under an obligation to you.'

"The merchant's son made some pretended (or superficial) excuse, which the nobleman did not accept, and said to his factor, 'Send porters quickly and have his things brought from the inn and placed in such a house.'

"The merchant's son sent an Ethiopian slave with him to pack up all his property and effects and bring them there, and he himself remained seated with the nobleman until evening. When the time for holding the afternoon market had passed away and the shops were closed, the nobleman went home, when one of the slaves took the dog under his arm and the other took up the chair and carpet, and those two Abyssinian slaves placed the cage on porters' heads and accompanied it, after having completely armed themselves. The nobleman having taken the merchant's son's hand in his own, and conversing with him on the road, arrived at his house.

"The merchant's son saw that it was a lofty edifice fit for kings or nobles. White carpets were spread on the banks of canals containing running water, and delicacies of all kinds were arranged in presence of the throne, and the dog's chair was also placed there, and the nobleman brought the merchant's son with him to the throne and sat down. Without standing on any ceremony, he offered him wine. They both began drinking. When they became merry, the nobleman called for dinner. The cloth was spread, and all the luxuries of the world were arranged before them. Having first of all put food into a shallow pan, and covered it over with a golden cover, the attendants carried it away for the dog, and having spread out a table-cloth of brocade, placed it before the animal. The dog came down from the chair and ate as much as he wished, and drank water

out of a large flat golden dish, and went and sat down again on the chair. The slaves wiped its feet and face with a handkerchief and took away the pan and flat dish to the cage, and having asked the nobleman for the keys, opened the lock of the cage. Having taken those two men out and struck them several blows with clubs, they gave them the dog's leavings to eat and the same water he had been drinking to drink; and after this, having locked the cage, they made the keys over to the nobleman.

"When all this was over, the nobleman began to eat. The merchant's son did not approve of such behaviour. He was disgusted and refrained from eating and refused to take any thing in spite of the nobleman's repeated solicitations. Upon this the nobleman enquired the reason of his not eating. The merchant's son said, 'This conduct of yours seems evil to me; because man is the noblest of all creatures and a dog the most unclean. In what religion or faith therefore can it be right to give a dog's leavings to two slaves of God? Do you not think it enough that they are your prisoners; otherwise you and they are equal? I have doubts in my mind as to your not being a Mussulman. How know I who you may be, who worship a dog? To eat your dinner is odious to me, until this suspicion be removed from my mind.'

"The nobleman replied, 'My son! I am well aware of all thou art saying; on this very account I have gained such a bad name, that the inhabitants of this city have given me the name of the dog-worshipping nobleman, and they call out to me by that designation, and they have made this title generally public. But God's curse on infidels and idolators!' He repeated the Mahomedan confession of faith, and set the merchant's son's mind at ease, who upon this enquired, 'If you are a Mussulman at heart, what is the reason of your having brought a bad name upon yourself by such actions?' The nobleman replied, 'Son! I am in evil repute and pay double taxes in this city in order that this secret may not be made known to any one. So strange are the circumstances of this case, that if any one were to hear them, he would only be grieved and angry. Wherefore excuse me, as I should neither have power to narrate the story, nor would you be able to listen to it.'

"The merchant's son thought that he ought to confine himself to his own business, and that it was not necessary for him to continue to be importunate to no purpose. He said, 'Well; if the story is not fit to be told, do not tell it.' He began to partake of the dinner (*lit.*, he thrust his hand into the food, and having taken up morsels, began to eat them.) For two months the merchant's son dwelt with the nobleman with so much cir-

cumspedition and wisdom, that not a single person found out that he was a woman ; all thought that he was a man, and the nobleman's affection for him increased daily to such a degree, that he would not allow him to be for a moment out of his sight.

" One day at the very time they were enjoying themselves over their wine, the merchant's son began to shed tears. The nobleman on seeing this offered him consolation (or soothed him,) and began to wipe away his tears with a handkerchief, and enquired the reason of his weeping. The merchant's son replied, ' Father, what shall I say ? Would to God that I had never come near you, and that you had not shewn me all the kindness you have shown me ; I have now two difficulties to contend with ; my heart neither desires to be separated from you, nor can I possibly stay here. I must go now, but I have no hope of living when separated from you.' On hearing these words, the nobleman began involuntarily to weep with so much violence, that he had a fit of hiccoughs and said, ' Oh ! light of my eyes, have you become so soon tired of this old servant of yours, that you are going to leave him in a state of affliction ? Drive away the design of starting from your heart ; stay here as long as I live : I shall not survive a moment after being separated from you. I shall perish forthwith (*lit.*, I shall die without death.) And the climate (*lit.*, the water and air) of this country of Persia is pleasant and agreeable, and it will be better that you should despatch a trustworthy man, and have your parents and property brought here. I will supply whatever means of conveyance and carriage may be necessary. When your parents and family have all arrived, enter into trade in any way it pleases you. I have also during my life endured great misfortunes and travelled over many countries. I am now become old, and have not a son. I love thee more than a son, and will make thee my heir, and give thee controul over my affairs. Take vigilant care of my business. Whilst I live give me a morsel to eat with thy own hand, and when I die bury me and take possession of all my property and effects.'

" Upon this the merchant's son replied, ' You have certainly shown me more sympathy and kindness than a father, so that I have forgotten my parents. But this sinner's father gave him leave of absence for a year. If I should delay, he would die of weeping in his old age. Therefore, to gratify one's father is pleasing to God ; and if he should be displeased with me, I am afraid that he might curse me, so that in both worlds I should remain excluded from the compassion of God. Grant me this one favour now, of allowing me to depart and fulfil the command

of my father, and that I may acquit myself of the obligation I am under to my parent; and I shall consider myself bound to offer up prayers for your kindness as long as I live. If I should even return to my country, I will keep you in momentary remembrance, with heart and soul. God is the cause of causes; and it may so happen, that I may again have an opportunity of paying my respects to you.' In short, the merchant's son addressed such appropriate and flattering speeches to the nobleman, that the poor man was in utter despair and began to lick his lips. However much he was enamoured of him, he began to say, 'Well! if you do not stay, I will go away with you. I look upon thee as my life. When therefore life shall depart, of what use will the body alone be? If it is your pleasure to go, depart and take me with you.' Having thus spoken to the merchant's son, he began to make preparations for his own journey also, and told his agents to make arrangements quickly for carriage.

"When news of the nobleman's intended departure was spread abroad, the merchants of that place having heard of it formed a design of travelling with him. The dog-worshipping nobleman having taken treasure and jewels without number and numberless servants, and slaves and rarities, and other articles worthy of kings, and caused tents of various kinds to be pitched outside the city, encamped in them. And all the other merchants accompanied him, having taken with them articles of merchandize according to their capital. They formed an army of themselves. Having one day turned their backs upon the unlucky quarter, or the spirits who preside over the unlucky quarter, they marched thence. Having laden thousands of camels, with canvass sacks filled with baggage, and mules with boxes filled with coin and jewels, five hundred slaves, active and alert in travelling over deserts, and wearing Ethiopian and Turkish armour, splendid swordsmen, and mounted on Arabs and other high-brèd horses, went along with them. Behind all the rest, the nobleman and merchant's son, wearing noble dresses of honour, were riding in a kind of litter, and the dog was sleeping on a cushion on a throne received from Bagdad, which was fastened on a camel, and the cages of those two prisoners were going along slung on a camel.

"On arriving at each stage, all the merchants presented themselves at the audience-chamber of the nobleman, and ate and drank with him (*lit.*, at his table-cloth.) The nobleman, pleased at being in company with the merchant's son, used to offer up prayers to God, and proceeded each stage with him (or proceeded by the usual stages.)

"At length they arrived in safety near Constantinople, and halted outside the city. The merchant's son said, 'Father ! with your leave I will go and see my father and mother, and will have a house made empty for your reception. Come into the city whenever it may suit your noble mind.' The nobleman said, 'I have come here for your sake, go and have an interview quickly with your parents and return to me and give me a house near you for me to alight at.'

"The merchant's son having taken leave came to his own house. All the attendants in the female apartments of the minister were astonished to know what man had crept in there. The merchant's son (that is to say, the minister's daughter) went and fell at her mother's feet, and wept and said, 'I am thy daughter.' On hearing this, the minister's wife began to abuse her, 'Oh ! wanton girl, you have turned out very deceitful. Thou hast blackened thy own face and brought reproach on thy family. After having lamented thy death with tears, I recovered patience and submission of mind, and ceased to think of thee (*lit.*, washed my hands of thee.) Get thee gone hence.'

"The minister's daughter upon this took the turban from her head, and threw it down and said, 'Oh ! beloved mother, I have not gone to any bad place and have not done any evil act. In pursuance of your command I have taken all these measures, for the purpose of releasing my father from prison. Praise be to God ! through the auspiciousness of your prayers and the Almighty favour, I have come back after having accomplished my object ; and have brought from Nishapore that merchant, together with the dog which has the rubies on its neck. And I have not been guilty of treachery in what you committed to me. I assumed a man's disguise for the journey. There now remains one day's work to be done. Having accomplished that, I will release my father from prison and return home. With your permission I will go back ; and having remained abroad for a day, will wait upon you again.' When the mother was well satisfied that her daughter had acted in a manly manner, and had preserved herself quite pure and spotless, she prostrated herself in adoration in the house of God ; and being pleased, clasped her daughter to her breast, and kissed her face. She took her misfortunes upon herself, offered up prayers for her and allowed her to depart, and told her to do whatever she thought proper, as she was thoroughly at ease in her mind.

"The minister's daughter having again assumed the appearance of a merchant's son, went to the dog-worshipping nobleman, who had suffered so severely on account of the separation, that he had moved away from his encampment. It so happened,

that the merchant's son was going along in one direction near the city and the nobleman was approaching in another, and they met midway. The nobleman on seeing him said, 'Son ! where did you go, after having left me, an old man, alone ?'

"The merchant's son said, "I received your permission and went to my own house, but at length the desire I had of seeing you would not admit of my staying there : I have come back. At the gate of the city, on the bank of the river, I saw a shady garden, and have pitched the encampment there, and taken up my residence.'

"The nobleman and the merchant's son sat down together, and began feasting and drinking. When the time of prayer before sunset arrived, they came forth from their tents, and sat down on chairs to see what was going on. By chance, a game-keeper of the king came by. He was astonished at seeing the great number of their attendants, and the splendour of their retinue, and said to himself, 'Probably the ambassador of some king has come,' and he remained there as a spectator. A messenger of the nobleman summoned him, and asked him who he was, and he said, that he was superintendent of the king's game (or a game-keeper.) The messenger explained his circumstances to the nobleman, who told a Caffre slave, to mention to the game-keeper that they were travellers, and to ask him to come and sit down if he wished it, and that coffee and pipes were prepared.

"When the game-keeper heard the merchant's name, he was still more astonished, and came into the nobleman's presence with a pupil. When he beheld the costly and magnificent preparations and the soldiers and the slaves, he made a salutation to the nobleman and the merchant's son, and when he perceived the dignity of the dog's situation, his senses left him, and he became quite confused.

"The nobleman asked him to sit down, and offered him coffee. The game-keeper enquired the nobleman's name and circumstances. When he asked permission to take leave, the nobleman gave him several pieces of cloth, and some rarities, and allowed him to depart. When he came to the king's court in the morning, he began to make mention to the courtiers of the nobleman and merchant. By degrees the news reached me.

"I sent for the game-keeper, and I asked about the merchant, and he mentioned all that he had seen ; and I was enraged at hearing the splendid manner in which the dog was treated, and of two men being imprisoned in a cage. I said, 'That reprobate Rajah is worthy of death,' and ordered the executioners to go quickly, and cut off that infidel's head. It so happened, that

very same ambassador was present in court. He smiled ; at which my anger was increased. I said to him, ' Oh ! disrespectful man, it is incourteous to smile in the presence of kings (*lit.*, to show your teeth). It is better to weep than laugh out of place.'

"The ambassador said, ' Oh ! protection of the world, many different matters passed through my thoughts, and that was the reason of my smiling. In the first place this, that the minister is a man of truth, and will now be released from prison ; secondly, your majesty will escape having put him unjustly to death ; thirdly, that you have without reason, and without crime on his part, ordered that merchant to be put to death. I was astonished at these circumstances, that without enquiry, and upon the speech of a blockhead, you should order persons to be put to death indiscriminately. God knows, what that nobleman's circumstances really are. Send for him into the presence, and be pleased to enquire into his history. If he should prove criminal, you have full power to act against him, and you can treat him as you please.'

"When the ambassador had entered into this explanation, the minister's speech recurred also to my mind, and I ordered the merchant and his son, and the dog and the cage, to be brought into my presence. The keepers of the wardrobe ran off to call them, and after a short time brought them all. I summoned them before me. First the nobleman and his son came, both elegantly dressed ; men of all ranks, high and low, were astonished, and in a state of great amazement, at beholding the beauty of the merchant's son, who came with a golden cloth in his hand, filled with jewels, the variegated splendour of which illuminated the whole room ; and he made a propitiatory offering in front of my throne. Having made the usual respectful salutations, he stood up. The nobleman also kissed the ground and began to offer up prayers. His conversation was as the voice of the nightingale of a thousand tales. I greatly approved of the propriety of his manners, but said to him reproachfully, ' Oh ! devil in the form of man, what net is this you have spread, and dug a well in thy own path ? What is thy religion, and what custom is this ? And of what prophet is the sect to which you belong ? If you are an infidel even, what is this system ? And what is thy name that thou actest thus ?'

"He replied, ' May your majesty's life and wealth prosper. This slave's religion is, that God is one, and has no companion, and I repeat the confession of the faith of Mahomed, and after him, I look upon the twelve Imaums as my guides ; and my custom is to repeat my prayers five times a day, and I observe

the fast (Rumzan), and I have performed the pilgrimage (to Mecca), and I give a fifth part of my substance to the clergy, and bestow alms to the poor, according to the rules laid down in the Koran; and I am called a Mussulman. But there is a reason, which I cannot make manifest, for all these defects and blemishes, with which outwardly I seem to be filled, and on account of which you have been displeased with me, and I have acquired a bad name with people at large. Although I may be notorious as a dog-worshipper, and pay double taxes, I have consented to all this, but have not told the secret of my heart to any one.'

"I became more angry at these excuses, and said, 'You are trying to cajole me with fine speeches, which I shall not receive until you give a proper explanation of these your misdeeds, so that my mind may be at rest. Then thy life shall be spared. Otherwise, I will have thy belly ripped open in retaliation (for thy offences) that all may be inspired with dread, and no one may inflict injury on (*lit.*, cause a fracture in) the Mahomedan religion again.'

"The nobleman replied, 'Oh! king, abstain from shedding the blood of me, an unfortunate wretch, and confiscate all my property, which is boundless beyond all computation, and having made me and my son a votive offering to your throne, let us go, and grant us our lives.'

"I smiled and said, 'Dost thou, foolish man, excite my cupidity with thy wealth? Thou canst not be released now, except by speaking the truth.'

"On hearing this, tears began to drop involuntarily from the nobleman's eyes; and having looked at his son, he heaved a sigh and said, 'I am convicted of crime in the king's presence, and shall be put to death. What shall I do now, and to whose care shall I entrust thee?' I rebuked him by saying, 'Thou hast already made excuses enough, thou deceitful man! say quickly what thou hast to say.'

"Upon this, that man having advanced and approached the throne, kissed the foot of it and began to ejaculate my praises, and said, 'Oh! king of kings, if you had not given the order for my execution, I would have endured all afflictions and not revealed my circumstances. But life is the dearest thing of all. No one falls into a well of his own accord. To take care of life is therefore proper, and not to do what is right is contrary to the order of God. Since then, it is your auspicious wish to hear the incidents of the life of this weak old man; first order that the two cages in which two men are confined be brought and placed in your presence. I will relate my history. If

I should in any instance say what is false, be pleased to enquire from them and convict me, and do justice.'

"I approved of this speech of his, and having had the cages brought there and the two men taken out of them, I made them stand near the nobleman, who said, 'This man, oh! king, who is on my right, is my elder brother, and the one on my left is my second brother. I am younger than both of them. My father was a merchant, in the kingdom of Persia, who died when I was fourteen years of age. When the ceremonies of burial had been performed, and the flowers of mourning had been removed, my two brothers one day said to me, Let us now divide all our father's property and let each do what he pleases with his share. When I heard this, I said, Brothers! what words are these? I am your slave, and lay no claim to what I am entitled in right of being your brother. I have lost one father, but you are both in the position of a father to me. I merely wish for a loaf of bread to support life, and attend upon you. What have I to do with a division of shares? I shall be satisfied with your leavings, and will stay with you. I am a child, who have not learnt even reading and writing. What shall I be able to do? Do you give me instruction now. Having heard this, they replied, Thou desirest to reduce us to ruin and distress with thyself?

"I went silently into a corner, and began to weep. I thought to myself (*lit.*, I explained to my heart), after all, my brothers are older than me and are reproving me for my instruction, in order that I may learn something. With these thoughts I fell asleep. Early in the morning a foot soldier of the judge came and took me to the hall of justice. I saw these two brothers present there also. The judge said to me, Why dost thou not take a share of thy father's inheritance? I gave the same answer as I gave at home. My brothers said, If he speaks thus from his heart, let him write us an acquittance, to the effect that he wishes not to have any concern whatsoever with our father's property.

"Even then I thought that they were my elder brothers, and were speaking thus, with a view to giving me good advice, lest by taking (a portion of) my father's property, I might spend it foolishly. In compliance with their wish, I wrote out an acquittance, to which the judge's seal was attached. They were satisfied, and I came home.

"Another day they began to say to me, Brother, we require this house in which you are living, go and take up thy abode somewhere else. I then knew that they were not pleased at my remaining in my father's house, and being without any alternative,

I determined upon quitting it. Oh! protection of the world, whilst my father lived, he used to bring me whatever was rare and curious in every country, whenever he returned from a journey, because every one has a greater affection for the youngest son than for the others. I sold them and amassed a small capital of my own, with which I began to trade (*lit.*, to buy and sell.) On one occasion my father brought me a slave girl from Turkey, and another time he brought me some horses, amongst which was a very promising colt, and he gave me this also, and I used to feed it at my own expense. Having observed the want of affection on the part of my brothers, I sold the colt and slave-girl, and purchased a house and went and lived there. This dog came with me also. I procured all articles necessary to furnish my house and purchased two slaves as attendants. And with the remainder of my capital, having set up a cloth merchant's shop, I resigned myself to the will of God. I was content with my lot; and although my brothers behaved unfeelingly towards me, God was gracious, and in three years' time my shop prospered so much, that I became a man of great credit. Whatever rare and curious articles were required by the nobility and gentry, used to go from my shop, and I earned a great deal of money by disposing of them and began to live in a style of most easy affluence. I repeatedly offered up prayers to God and lived comfortably, and used to repeat the following poetry, with reference to my circumstances:—Why should not the Rajah be displeased, I have nothing to do with him? Thou alone art my great king, (or I have a great king like thee,) and whom else shall I praise? Why should not my brother be displeased; he has no power over me? Thou affordest me succour; to whom else need I go? Why should not my friend or enemy be displeased; during the eight watches I will fix my affections on your feet. The world is displeased, thou alone art wonderful. All others may kiss my thumb, but I wish that you alone should not be displeased.

“‘It happened, that on Friday I was sitting in my house, when a certain slave went to my shop to purchase goods. After a short time (or almost instantaneously), he came weeping to me. I asked the reason, and what was the matter with him. He was angry, and said, What is that to you?

“‘Enjoy yourself, but what answer will you give on the day of judgment?

“‘I said, Oh! Caffre, what misfortune has befallen thee? He replied, The calamity is this, that a Jew has fastened your elder brothers' hands behind their backs, at the junction of the four cross roads of the market-place, and is beating them with

horse-whips, and is laughing and saying, that if they will not give him his money, he will beat them to death. It will be a really good act for him to perform. Although your brothers are reduced to such a state, you are careless regarding them. Is this well on your part; what will people say?

“My blood boiled on hearing these words of the slave. I ran with uncovered feet towards the market-place, and told the slaves to bring the money quickly. I proceeded immediately to the spot, and saw that what the slave had said was true. They were being severely beaten. I said to the attendants of the judge, For God's sake stop a little; I will ask the Jew what such great fault they have committed, that he has exacted this punishment? Having thus spoken, I went to the Jew and said, To-day is Friday; why have you beaten them on this day? He replied, If you intend to assist them, do so effectually, and pay the money they owe me; otherwise, you had better go home. I said, What money do you require? Produce their note-of-hand.

“He said, that he had given their bond to the judge. In the mean time, my two slaves brought two bags of money. I gave the Jew a thousand rupees, and released my brothers. I brought them home in their naked condition, suffering from hunger and thirst. I had a bath prepared for them forthwith, and gave them new clothes, and entertained them; and lest perhaps they might be ashamed, I never asked them what they had done with all their father's property. Oh! king, these two are now present; be pleased to enquire, whether I am speaking the truth, or whether any part of my statement is false.

“Well, when after some time they had recovered from the blows they received, I said one day, Brothers! you have now lost your credit in this city; it is advisable for you to travel about for a short time. When they heard this, they remained silent. I found out that they were pleased with my proposal. I began to make preparations for their journey.

“Having made arrangements for tents, and all necessary carriage and conveyance, I purchased twenty thousand rupees' worth of goods for them to trade with. A great number of merchants were going to Bokhara, and I made my brothers go with them.

“The caravan returned after a year, and I heard nothing about my brothers. At last, I interrogated a friend upon oath, and he said, that when they went to Bokhara, one of them lost all his money in a gambling house, and he now does the work of a sweeper there, and besmears and plasters the walls with different cements, and waits upon the gamblers collected there, who give

him something by way of charity. He has become a cleaner of plates and dishes there. And the other has become enamoured of a beer-seller's daughter, and spent all his money upon her; and he is now a menial servant in the beer-shop, and the people of the caravan would not speak to you about these matters, lest you might be ashamed. When I heard these words, I was in a strangely wretched state and unable to sleep, and lost my appetite through anxiety. I determined upon going to Bokhara, taking with me money sufficient for the journey. When I arrived there, I searched them both out, and brought them to my house, and had a bath prepared for them, and gave them new clothes, and through fear of making them ashamed, did not say a word about their circumstances. I again purchased articles of merchandize for them and resolved to return home.

“ ‘ When I arrived near Nishapore, I left them in a village with my property and effects and came home, in order that no one might be informed of my arrival. I gave out, after two days, that my brothers had returned from travelling, and that I should go and meet them next day. I was on the point of starting early in the morning, when a peasant of that village came to me and began to complain. On hearing his voice, I went out, and perceiving that he was crying, asked him the reason; he said, that the houses of the villagers had been robbed through my brothers. Would to God! you had not left them in our village!

“ ‘ I asked him what misfortune had happened, and he said, that a band of robbers had come in the night, and plundered all my brothers' property, and robbed the villagers' houses. I became sorrowful, and asked where my two brothers were, and he said they were sitting outside the city in a naked, wretched state. I started off immediately with two suits of clothes, which I gave them to wear, and brought them to my house.

“ ‘ People who heard of their arrival, came to see them, but they would not, through shame, make their appearance. Three months passed away in this manner, when I thought to myself how long will they remain thus shut up? If I possibly can, I will take them on a journey with me. I said to my brothers, that with their permission, I would accompany them somewhere. They remained silent; and I again made all necessary preparations for a journey, and purchased articles of merchandize, and took them with me.

“ ‘ When I had given alms, and embarked my property on a boat, and heaved anchor, the boat proceeded on its

passage. This dog was asleep on shore. When he started up from sleep, and saw the ship in the middle of the stream, he was alarmed and barked, and jumped into the river, and began to swim. I hurried off a small boat after him, and at length they brought the dog to the vessel I was in. A month passed away in safety at sea. Somewhere or other, my second brother fell in love with my slave girl. He began one day to say to my elder brother, We are subject to great shame in being under obligations to our youngest brother; how shall we manage regarding this?

“The elder said, that he had determined upon a plan in his mind, and that it would be a great point if it could be accomplished. At length they took counsel together and formed a design to kill me, and gain possession and become masters of the whole of my wealth and property.

“I was asleep one day in the cabin of the ship, and my slave girl was rubbing my feet, when my second brother came, and awoke me in haste. I started up in a state of confused alarm, and came out. This dog accompanied me. I saw that my eldest brother was leaning on his hand, and looking over the side of the ship into the sea, and was calling out to me. I went up to him, and asked what was the matter. He said that something very strange had happened, and that men and women of the sea were dancing with shells of pearl and branches of coral in their hands.

“If any one else had spoken of such an improbable circumstance, I would not have believed him. But I believed what my eldest brother said. I put my head down to look at them, but in spite of all my efforts, I could see nothing; and he kept asking me whether I saw any thing. If there had been any thing, I should certainly have seen it.

“In the mean time, finding me off my guard, my second brother came suddenly behind me and gave me such a push, that I could not help myself, and fell into the river, and he began to cry out to the people to make all speed, as his brother was being drowned.

“In the meanwhile the ship proceeded on its voyage and the waves carried me I knew not where. I went under continually, and was carried along. At last I was worn out. I called God to mind, being utterly exhausted.

“All of a sudden, I happened to touch something, and on opening my eyes, I saw it was this dog. He probably jumped into the sea at the time they threw me into it, and swam along with me (*lit.*, entangled with me.) I laid hold of its tail. God caused it to save my life. Seven days and nights passed in this

manner. On the eighth day we reached the shore. I had no strength left, and threw myself on the ground. I remained senseless for a day, but on the second day, I heard the barking of a dog. I recovered my senses, and offered up prayers to God.

“‘I began to look around me. The suburbs of a city came in sight, but I had no strength to attempt to reach it.

“‘In despair I advanced two or three paces, and sat down again, and in this state proceeded about two miles (a koss) by evening.

“‘I came across a hill on the road where I laid down, and stopped during the night. I entered the city, and when I went into the market-place, I saw the bakers' and confectioners' shops. My heart began to tremble. I had neither money to buy any thing with, nor did I wish to beg. I went on consoling myself with the thought, that I would take something from the next shop.

“‘At length I could hold no longer, and my stomach was in a flame, and I was on the point of expiring.

“‘All of a sudden I saw two young men in a foreign dress, who were coming along with their hands in each other's. I was pleased at seeing them, and thought them countrymen of my own, and that they would probably be friendly, and resolved to mention my condition to them.

“‘When they came near, I saw that they were my own brothers, and I was highly delighted at beholding them. I offered up prayers to God for having preserved my dignity, and that I had not been obliged to hold out my hand to ask charity from a stranger. I approached and saluted them, and kissed my eldest brother's hand.

“‘They began making a great noise on seeing me; and my second brother gave me such a blow, that I staggered and fell.

“‘I laid hold of my eldest brother's skirt, thinking that he would protect me, but he gave me a kick.

“‘In short, they both beat me very severely, and treated me as his brothers treated Joseph.

“‘In spite of my imploring them for God's sake to desist, and making most humble entreaties, they had no compassion on me.

“‘There was a crowd collected, and every one asked what my crime had been. Upon this my brothers said, This rascal was our brother's servant, who threw him into the river, and took away all his money and property. We have been in search of him for a long time, and have found him to-day in this disguise.

“And they began to ask me, Oh! tyrant, what thought took possession of thee, that thou hast made away with our brother? What fault did he commit against thee, and how did he behave ill towards thee in having given thee full power over every thing belonging to him?

“Upon this they both began to tear open their vests, and pretended to weep most immoderately for their brother, and struck and kicked me.

“In the meantime the judge’s retainers came up, and they rebuked them for beating me, and laid hold of me, and took me to the chief police officer in the city.

“These two went also with me, and repeated what they had said before to the judge, and having given him a bribe, asked for justice, and charged me unjustly with murder. The judge interrogated me. I was in such a state, that from hunger and the beating I received, I could not speak. I remained standing there with my head cast down. No answer came forth from my lips, and the judge was convinced that I was in truth a murderer.

“He gave an order for me to be taken forth and impaled in the neighbouring plain. Oh! protection of the world, I had given money and released them from imprisonment under the Jew, and in return for this, they had spent the money and attempted my life.

“These two brothers are now present; be pleased to ask them whether I deviate in the slightest degree from the truth. Well, they carried me off. When I saw the impaling stake, I despaired of my life (*lit.*, I washed my hands of life.)

“There was no one to weep for me but this dog, and he began to roll at every one’s feet and cry out. Some struck him with sticks and others with stones, but he would not quit the spot, and I stood up with my face turned towards Mecca, and called upon the name of God, saying, That I had no protector but Him, to save me, an innocent man. If he would save me, I should be saved.

“Having thus spoken, I repeated the confession of martyrdom and became giddy and fell down. Through God’s contrivance, the king of that country had an attack of cholera. The nobles and physicians were assembled, but their remedies were unsuccessful. One nobleman said, that the best medicine was to bestow alms on the poor and release prisoners; and that prayer was more efficacious than medicine. The king immediately despatched his servants to the different prisons.

“By chance one came to that plain, and having beheld the crowd, he found out that they were about to impale some one.

On hearing this, he brought his horse to the impaling stake (or he rode up to the impaling stake) and cut the ropes with his sword. He spoke angrily to the judge's retainers and reproved them for being about to put a servant of God to death, at a time when the king was in such a wretched condition, and he caused me to be released.

“Upon this, these two brothers went again to the judge and spoke to him about putting me to death. The superintendent of police had received a bribe, and did whatever they said.

“The police officer told them to keep up their spirits, as he would imprison me in such a way that I should of myself die of starvation from want of food and water, and that no one would know of the circumstance. They had me laid hold of, and confined me secretly.

“About two miles from that city there was a hill, in which, in the time of King Solomon, demons had dug a narrow and dark well, which was called Solomon's prison. They used to confine persons there, against whom the king's wrath was greatly excited, and they were left to die there.

“In short, at night, these two brothers and the police officer's assistant took me away to that hill, and having cast me into the cave returned home, perfectly satisfied. Oh! king, this dog accompanied me. When they threw me into the well, he remained lying at the edge of it. I was insensible inside. I recovered slightly, and imagined myself dead, and that this place was a tomb. In the mean time I heard the voices of two persons in conversation with each other. I thought that they were Mun- kar and Nakir, angels of death, who visit the tomb after death, and that they had come to interrogate me. I heard the rustling noise of a rope, as though some one had suspended it there. I was amazed. On groping along the ground, I laid hold of some bones.

“After a short time I heard smacking of lips, as when persons are eating. I enquired of them, Oh! slaves of God, who are you; for God's sake tell me?

“They laughed and said, This is the prison of the great Solomon, and we are prisoners. I replied, What, am I still alive? They burst out laughing again, and said, As yet thou livest, but wilt die presently.

“I said, Are you eating any thing? Whatever it be, give me some of it also.

“Upon this they were angry and gave a short answer, and did not give me any thing; and ate and drank, and went to sleep. Through weakness and prostration of strength I fainted, and continued to weep, and call upon the name of God.

“ Oh ! Mecca of the world, I had spent seven days in the sea, and all this time, through the villainy (*lit.*, calumny) of my brothers, I had not obtained any thing to eat. Moreover, instead of obtaining food, I had been severely beaten, and was confined in such a prison, that I could not possibly entertain even a thought of escape.

“ At last I was on the point of expiring. I breathed sometimes, and sometimes could not.

“ A person used to come now and then at midnight, and having fastened some loaves of bread and a flask of water in a cloth, and let them down with a string, used to call out ; and the two men, who were confined near me, used to take them, and sit and drink.

“ The dog seeing constantly from above what took place, immediately conceived the thought of conveying food to his wretched master, with a view of saving his life, in the manner in which that individual let down food and water.

“ With this thought he went into the city. There were cakes of bread laid down on a stall in a baker's shop. He jumped up and seized a loaf in his mouth, and ran off. Persons ran after him, and threw clods of earth, but he would not let the loaf go. The people became weary, and turned back. The city dogs chased him : he fought with them, and saved the loaf. He came to the well, and threw it inside. It was day-light : I saw the loaf lying on the ground near me, and heard the dog's bark. I took up the loaf ; and the dog after having thrown it down, went in search of water.

“ There was an old woman's hut by the side of a certain village, where were placed pots of different sizes filled with water, and the old woman was spinning. The dog went up to a small earthen jar and was on the point of taking it up. The woman spoke threateningly to him, and the jar dropped out of his mouth. It fell upon a large earthen pot, which was broken, and the other jars were upset and the water ran out of them.

“ The old woman took a stick and got up to beat him. This dog became entangled with the skirt of her dress, and began to lick her feet and wag its tail, and ran towards the hill : and having returned to her, sometimes took up the rope, and sometimes laid hold of the leathern bucket in its mouth, and showed it to her, and rubbed its face against her feet, and laid hold of the border of the sheet she wore, and pulled it. God put compassion in that woman's heart, and she took up the leathern bucket and rope, and accompanied the dog, who laid hold of the hem of her dress, and went out of the house, and preceded her on the road. He brought her at length to the hill. From

this conduct on the part of the dog, the woman had a secret revelation, that its master was certainly confined in the well, and that the dog probably wanted water for him.

“ ‘ In short he brought the old woman with him to the mouth of the well, and she filled a jar, and let it down with a string. I took it, and ate a bit of bread and took two or three draughts of water, and satisfied the cravings of my stomach. Having offered up prayers to God, I sat down apart, and remained in expectation of His mercy, waiting to see what would happen. This animal, who has not the faculty of speech, used to bring me bread in this manner, and supply me with water by the hands of the old woman. When the inn-keepers saw that the dog constantly took away a loaf of bread, they had compassion on him, and made a point of throwing one to him when they saw him; and the dog used to break the woman’s jars, if she did not bring water.

“ ‘ Not having any alternative, she used to give me a flask of water daily.

“ ‘ That companion (meaning the dog) gave me a sufficient supply of bread and water, and remained himself at the mouth of the cave. Six months passed away in this manner: but what must be the condition of a man confined in a prison, which the air of heaven (*lit.*, of the world) cannot penetrate!

“ ‘ I was reduced to mere skin and bone. Life was painful. The thought would occur to me, Oh! God, it would be better if I ceased to live. One night, those two prisoners were asleep. My heart overflowed, I wept involuntarily, and began to prostrate myself before God. At the last hour of night I saw a rope suspended in the well by the power of God, and I heard a voice gently saying, Oh! unfortunate, ill-fated creature, fasten the end of the rope firmly in thy hand, and come forth hence. When I heard this, I thought that my brothers had come at last from feelings of natural affection to release me, having taken compassion on my condition. I fastened the rope tight round my loins with the greatest delight. Some one pulled me up. The night was so dark, that I could not recognize who had released me.

“ ‘ When I came forth, he told me to be quick, and that this was not a place for standing still in. I had no strength, but I managed through fear to stagger down the hill. I saw two saddled horses standing there, upon one of which that individual mounted me, and mounted the other himself, and went on a-head. After prosecuting our journey for some time, we reached the bank of a river. By the morning we had proceeded about twenty miles from the city. I observed that the youth, who accom-

panied me, was completely armed in iron armour and with a coat of mail, and with iron armour on his horse, and that he was eyeing me angrily; biting his hands with his teeth, he drew his sword from the scabbard, and made his horse bound towards me. I threw myself from my horse, and began to implore him earnestly, saying, That I had committed no fault, and asking him why he wished to kill me, Oh! generous youth, thou hast released me from so dreadful a prison, and what art thou now about to do?

“ ‘He replied, say truly who thou art.

“ ‘I answered, I am a traveller, and became involved in undeserved calamity, and through your charity have been released at last alive from it.

“ ‘And I made many flattering speeches. God inspired his heart with compassion. He sheathed his sword and said, Well, God's will be done! I spare thy life. Mount quickly; this is not a place for delay. We urged our horses, and went on. He was going along sad and dispirited. By noon we had reached an island where he dismounted and made me dismount also. He took off the saddles and pads from the horses' backs, and let them loose to graze, and unfastened his sword and sat down. He said to me, Oh! ill-fated man, now relate thy circumstances, in order that I may know who thou art.

“ ‘I mentioned my name and other particulars, and all the misfortunes which had befallen me.

“ ‘The youth began to weep when he heard my adventures, and addressed me thus, Oh! youth, listen now to my history. I am the daughter of the Rajah of the Zerbad country, and the name of that youth who is confined in the prison of Solomon, is Buhremund. He is the son of my father's minister. One day my father gave an order that all the Rajahs and their sons should come forth into the plain under the latticed window, and practise archery, and a game resembling tennis, on horseback, in order that the riding and skill of all might be displayed. I was sitting concealed near my queen mother in an upper thatched room, and my nurses and female companions were present, and I was looking on at the sport. This minister's son was the handsomest man of them all and displayed his skill in making his horse curvet and bound in circles. He pleased me, and I became enamoured of him, and for a long time I kept this matter a secret.

“ ‘At last when I became very much agitated, I mentioned the circumstances to a nurse and gave her very liberal presents, and she contrived to bring the youth to my private apartment of prayer. He also then began to love me; many days were spent in this course of love.

“On one occasion, the watchman having seen this youth coming armed into the private apartments at midnight, seized him and told the Rajah, who ordered him to be put to death. All the nobles interceded and saved his life, and the Rajah then ordered him to be thrown into Solomon's prison. And the other youth who is confined with him, is his brother-in-law who was with him on that night. They were both put into the well, and three years have elapsed since they have been thus confined.

“But no one has discovered why the youth came into the Rajah's house. The Supreme Being has preserved my honour ; in gratitude for which I have thought proper to convey food and water to him ; and since his confinement, I go once every eight days and give him eight days food.

“Last night I beheld a man in a dream, who said to me, Rise up quickly and take a couple of horses and a noose, and some money for expenses, and go to that well and release that poor wretch thence.

“Having heard this, I started up ; and being highly delighted, put on a man's dress (*ist.*, assumed a man's disguise) and filled a small chest with jewels and gold-mohurs and went there, taking with me this horse and a suit of clothes, in order that I might pull him up with the noose.

“It was in thy fate that thou should'st thus obtain release from such an imprisonment. And no one is privy to this deed of mine. Possibly some god caused me to be sent for thy liberation. Well, whatever was in my destiny has happened.

“Having finished this narrative, she took out of a handkerchief some cakes fried in butter and some flesh meat ; and having first produced some sugar-candy she dissolved it in a bowl, and having put into it some of the spirit of odoriferous willow, she gave it to me. I received it from her hand and drank it off, and then ate some breakfast. After a short time she fastened a coloured cloth round my loins, and took me to the river. She cut my hair with scissors and pared my nails ; and having made me bathe and wash myself, dressed me in a suit of clothes, and made a new man of me. I began to repeat the prayer of thankfulness, in which two inclinations of the body are made, with my face towards Mecca. That beloved creature observed me during this performance.

“When I had finished my prayer, she asked me what I had been doing. I replied, That I had been worshipping the Creator, who had created the whole world, and who had caused a beloved creature like her to attend upon me, and who had made her compassionate towards me, and who had caused me to be released from such a prison, and whose nature is without equal, and that I had done obeisance to Him, and offered up prayers.

“ ‘ Having heard this she began to say, You are a Mussulman.

“ ‘ I replied, Thanks be to the favour of God, I am !

“ ‘ She said, My heart has been pleased with thy speeches ; instruct me also, and make me repeat the confession of faith.

“ ‘ I said in my heart, Thanks be to the favour of God, she has become a follower of our religion. In short, I repeated the Mahomedan confession of faith, and made her repeat it. We then both mounted our horses, and took our departure. When we dismounted at night, she began to talk about our religion and faith, and listen with pleasure to what I said on this subject. We passed day and night in this manner for two months. At length we arrived in a country, intervening between Zerbab and Surundeeep. We beheld a city more populous than Constantinople, the climate of which was pleasant and agreeable.

“ ‘ The king of that country was more just than Kisra, and more benevolent to his subjects ; on beholding whom, the hearts of all men were delighted. We purchased a house, and took up our abode there. When after some days we had rested from the fatigues of the journey, I arranged certain necessary matters, (or I procured certain things necessary,) and married that lady according to the Mahomedan law, and began to dwell there.

“ ‘ In three years I established my credit amongst men of high and low degree in that quarter by associating with them, and greatly extended my business. At length I became superior to all the merchants there. I went one day into the presence of the prime minister to pay my respects. I beheld a large crowd collected on a plain, and asked some one the reason of it. It appeared that two persons had been apprehended in the act of adultery and theft, and they had probably committed murder besides ; and they had been brought here to be stoned.

“ ‘ On hearing this, my own circumstances occurred to my mind, when one day they had in like manner led me out to impale me, and God had rescued me. I came to the spot, to see who these persons might be who were involved in such calamity. Who knows whether the charge against them be true, or whether they have, like me, become involved in suspicion ? I made my way through the crowd to the interior, and saw that they were my two brothers, whom, with their hands tied behind their backs, and their heads and feet uncovered, they were leading along.

“ ‘ On looking at their faces, my blood boiled, and my liver became inflamed.

“ ‘ I gave the guards a handful of gold-mohurs, and said, Delay for a moment ; and setting my horse off at speed, went thence to

the judge's house. I made him a present of a ruby of inestimable value, and interceded for my brothers. The judge said, A certain individual is their prosecutor, and their crimes have been proved, and the king's order has been given, and I have no alternative. At length upon my repeated solicitations and tears, the judge, having caused the prosecutor to be sent for, made him satisfied with five thousand rupees to waive the charge of murder. I counted out the money, and caused a paper of satisfaction (*lit.*, non-prosecution) to be written out, which I took with me, and procured their deliverance from this calamity.

“ ‘ Oh ! protection of the world, be pleased to ask these two men, whether I am speaking truth, or idly stating what is false.

“ ‘ The two brothers stood ashamed with downcast looks.

“ ‘ Well, I procured their release, and brought them home.

“ ‘ I had a bath prepared for them, and clothes served out, and gave them lodging in the public hall of audience.

“ ‘ I did not that time allow my wife to appear before them, but waited on them myself, and took my meals with them. At bed-time I used to go home. I passed three years attempting to gratify them in every way, and they were not guilty of any evil act to cause me affliction.

“ ‘ When I went out any where, they stayed at home.

“ ‘ It happened one day that my wife went to the bath, and when she came to the public hall of audience, did not perceive any man, and took off her veil. Perhaps my second brother was lying down there awake ; and on seeing her became enamoured. He spoke to my eldest brother, and they both formed a plan together to murder me. I had not the slightest conception that they would act thus ; moreover, I said to myself, Thanks be to the favour of God ! they have not this time acted as they formerly did ; but their conduct has become correct, and they are probably ashamed of themselves.●

“ ‘ My elder brother one day began to shed tears after dinner, and praise his native country, and descant on the beauties of Persia ; on hearing which, my second brother began to sob also.

“ ‘ I said, If you desire to visit your native land, I approve of your design, and will gratify your wishes, as such is my wish also, and, the great God willing, I will accompany you. I mentioned to that lady the sadness of these two brothers, and also my own intention.

“ ‘ That wise creature said, You know best, but they are going to commit some other act of treachery. They are your mortal enemies. You have nourished snakes in your sleeves,

and do you place any reliance on their friendship? Do as you please, but be on your guard against noxious creatures.

“ ‘Entrusting every thing to Providence, after a while I made preparations for the journey, and pitched my tents in a plain.

“ ‘A great body of travellers’ was collected together, who agreed to place themselves under my command and superintendence. At a favourable moment we started on our journey; but I was on my guard against these two brothers, and did all in my power to carry their wishes into effect, and gratify them.

“ ‘My second brother mentioned one day at one of the stages, that at the distance of a league thence there was a running fountain like Salsabil, a fountain in Paradise; and that for miles and miles there were tulips and flowers of a beautiful purple colour, and narcissus, and roses growing wild, and that it was a wonderful place to visit, and stroll about in. If I had my own way, I would go there to-morrow and enjoy myself, and we should get rid of our fatigue.

“ ‘I told them, that they had full authority to do as they pleased; and that if they gave the word, we would halt to-morrow, and go and amuse ourselves there.

“ ‘They replied, What can be better?

“ ‘I ordered it to be proclaimed throughout the caravan, that we should halt next day; and told a cook to prepare various kinds of things for breakfast, as we intended to stroll about that place.

“ ‘In the morning these two brothers dressed themselves, and got themselves ready, and put me in mind of my engagement, and said, Let us go quickly in the cool of the morning, and take a stroll. I ordered a conveyance; but they said, We should not have the same pleasure on horseback as on foot, and that we should tell the grooms to lead the horses after us.

“ ‘Two slaves brought pipes and coffee, and accompanied us.

“ ‘We went along the road, practising archery. When we had gone far from the caravan, they sent one slave on some errand; and when we had advanced a short distance further, they dismissed the other to call him. It seemed as though by some ill luck my lips had been sealed, and they did as they liked, and they led me into conversation as they went along; but this dog was with us.

“ ‘On the road I wanted to make water, and as I sat down for the purpose, I saw a glittering like that of a sword behind me. On turning round I saw my younger brother wound me with a sword, which cleaved my head in two. Whilst I was saying, Oh! tyrant, why dost thou strike me, my eldest bro-

ther wounded me on the shoulder? They both continued to inflict wounds. I fell down senseless. These two merciless men then almost cut me in pieces at their leisure (or to their heart's content), and left me weltering in blood.

" 'When this dog saw what had happened to me, he rushed furiously at them, and they wounded him also. After this they made marks of wounds on their own bodies with their own hands, and went uncovered, head and foot, to the caravan, and said that some rascals had put their brother to death in the open plain, and that they themselves had been wounded in fighting and told them to decamp quickly, otherwise the villains would fall upon them, and take and strip them of every thing.

" 'The people of the caravan, having heard the name of the Badus, a tribe of Arabs, inhabitants of the desert, were immediately frightened out of their wits, and being in a state of alarm took their departure, and marched thence.

" 'My wife, who had learnt from me and borne in mind the acts of treachery, which my brothers had formerly committed against me, on hearing from these lying villains what had happened, immediately killed herself with a dagger, and sacrificed her life.'

" 'Oh! Dervises, when the dog-worshipping merchant had proceeded thus far in the narrative of his adventures and misfortunes, I involuntarily began to shed tears at the recital.

" 'The merchant on perceiving this, said, 'Oh! Mecca of the world, if it would not be disrespectful, I would strip and expose to your view the whole of my body.'

" 'Upon this, in confirmation of the truth of his story, he tore open his dress to the shoulders, and showed me; and in truth there were not four fingers' breadth of his body without wounds.

" 'He took his turban off in my presence, and there was a hole in his skull large enough to contain a pomegranate.

" 'All the nobles, who were present, shut their eyes, as they could not endure the sight.

" 'The merchant proceeded, 'Oh! king, may you continue in safety. When these two brothers thought that they had despatched me, (I having fallen down wounded on one side, and this dog on the other near me,) went away. I had lost so much blood, that I had no strength nor sense remaining.

" 'I know not how it was I survived. The place where I had fallen was the boundary of the country of Surundee, near which was a very populous city, and in that city there was a large idol temple; and the king of that country had an exceedingly beautiful and handsome daughter. A great many kings and

princes had fallen in love with her ; and the custom of concealing or shutting up women did not prevail there. For this reason the young girl strolled and wandered about all day with female companions of her own age.

“ ‘ There was a royal garden near me, into which, with the king’s permission, she came that day.

“ ‘ She came forth to take the air on the plain, and had many female attendants in her train, who came to the spot where I was lying.

“ ‘ When they heard my groans, they came up to me, and seeing the state I was in, they ran off, and told the princess that a man and a dog were lying drenched in blood. The princess having heard this came herself to where I was lying, and with an expression of great grief said, See if he is still alive.

“ ‘ Two or three nurses dismounted and said, He still lives.

“ ‘ She immediately ordered me to be taken into the garden in the state I was then in, reclining (or rolled up) in a carpet.

“ ‘ Having had me taken there, and sent for the royal surgeon, she gave him a great many injunctions regarding my cure, and that of my dog ; and promised him (or held out hopes to him) of presents and rewards. The surgeon (*lit.*, barber) wiped my whole body, and purified it from dust and blood, and having washed my wounds with wine, sewed them up, and applied plaisters to them, and poured into my throat the spirit of odoriferous willow instead of water.

“ ‘ The princess herself remained seated at my head, and caused me to be well attended, and three or four times during the day and night gave me broth and sherbet to drink with her own hand. At length I recovered my senses, and observed that the princess was exclaiming with the greatest sorrow, What bloody tyrant has committed this violence against thee ? Had he no dread of the great idol ?

“ ‘ I opened my eyes after ten days through the efficacy of strong soups and broths and sherbets, and perceived that the court of Indra was collected around me ; and the princess was standing at my head. I heaved a sigh, and wished to lift myself up a little, but had not sufficient strength.

“ ‘ The princess said kindly, Oh ! Persian, be of good cheer and grieve not ; although some tyrant has treated thee thus, the great idol has made me well disposed towards thee ; you will soon be quite recovered.

“ ‘ I swear by the one God, who has no equal, that on beholding her, I again became insensible. The princess perceived

it, and sprinkled me with rose-water from her own bottle. My wounds healed up and granulated in twenty days. At night, when all other persons were asleep, the princess used constantly to come to me, and give me food and drink.

“ ‘ After forty days, I performed in short the ablution of cure.

“ ‘ The princess was highly delighted, and gave liberal presents to the surgeon, and bestowed on me a dress of honour.

“ ‘ By the excellence and protection of God, and the exertions of the princess, I became in excellent condition, and my body acquired great fulness of flesh ; and the dog also became fat. She used daily to give me wine, and listen to my conversation, and appeared pleased ; and I used to amuse her by reciting some uncommon tale or story.

“ ‘ She said to me one day, Explain to me who you are, and how this strange incident occurred to you. I repeated my whole history from beginning to end. When she had heard it, she began to weep, and said she would now treat me in such a manner, that I should forget all my misfortunes.

“ ‘ I said, May God preserve you ! you have restored me to life, and I am now become your property. For God’s sake regard me always with an eye of favour. In short, she used to remain all night alone near me, and give me her society ; and sometimes her nurse used also to remain with her. We entered into conversation on all sorts of subjects.

“ ‘ When the princess went away, and I was alone, I purified myself, and repeated my prayers silently in a corner.

“ ‘ It happened on one occasion that the princess went to her father, and I was engaged in repeating my prayers, after having performed the previous ablutions, when the princess came in suddenly, after saying to her nurse, Let us see what the Persian is about, whether he is awake or asleep.

“ ‘ She was surprised at not seeing me in the room, and wondered where I had gone, and whether I had formed any attachment. She began to look about and search in every corner, and at last came to the spot where I was engaged in prayer. This young girl, who of course had never seen any one of the Mahomedan faith repeat prayers before, stood looking on in silence. When after having finished my prayers, I lifted up my hands to beg a blessing, and knelt down, she burst out into an involuntary laugh, and said, Is this man mad, and what is he about ?

“ ‘ I was frightened on hearing the sound of laughter. The princess advanced and said to me, Oh ! Persian, what art thou doing ? I could not reply. Upon this the nurse said to her,

I will take thy misfortunes upon myself, and become a sacrifice for thee ; it seems to me that this person is a Mussulman, and the enemy of Lat and Manat, idols worshipped by Pagan Mahomedans. He worships an unknown God.

“ ‘ The princess on hearing this struck her hands together, and was very angry, and said, How did I know that he was a Mussulman, and a disbeliever in our gods : this is the reason of his having fallen under the wrath of our idol ? I have been wrong in treating him with kindness, and keeping him in my house.

“ ‘ On saying this, she went away, and on hearing it I became distracted to think what the result would be.

“ ‘ I could not sleep from fear.

“ ‘ I continued to weep involuntarily until the morning, and bathed my face in tears.

“ ‘ Three days and nights passed in this state of dread and alarm and weeping, and I never closed my eyes.

“ ‘ On the third night, the princess in a state of intoxication, and accompanied by her nurse, came into my room. Inflamed with rage, and with a bow and arrow in her hands, she sat down outside on the border of the flower garden. She asked the nurse for a bowl of wine, and having drank it, exclaimed, Is that Persian, who has fallen under the wrath of our great idol, dead or still alive ? The nurse said, I will take thy misfortunes upon myself, there is still some life left in him. She replied, He has fallen in my estimation, but let him come forth. The nurse called out to me. I ran up, and perceived that the princess' face had become red and inflamed with rage. I was on the point of expiring. I made a salutation, and stood up with joined hands. She looked at me angrily, and said to the nurse, If I were to slay with an arrow this enemy of our religion, would our great idol forgive me or not ? I have committed a great crime in having kept him, and entertained him in my house.

“ ‘ The nurse said to the princess, What fault have you committed ; you did not entertain him after knowing him to be an enemy ? You had compassion upon him, and you will obtain good for the good you have done, and he will receive the reward of his evil from the great idol.

“ ‘ Having heard this, she said to the nurse, Tell him to sit down.

“ ‘ The nurse made a sign to me to be seated, and I took a seat. The princess drank another bowl of wine, and said to the nurse, Give this unhappy wretch one also, and he will be easily killed.

“ ‘The nurse gave me a bowl ; I drank it off, and made an obeisance. She would not look direct at me, but kept stealing furtive glances. When I became cheerful from the effect of wine, I began to repeat this couplet :—

“ ‘I am in thy power ; say I still live : what matters it ? If a man breathe for a short time under the dagger, what does it signify ?

“ ‘Having heard these lines, she smiled ; and having looked at the nurse said, Art thou sleepy ? The nurse having got her cue said, that she was overpowered by sleep, and took her departure.

“ ‘After a short time, the princess asked me for a cup of wine, which I immediately filled up, and took to her. She received it coquettishly from my hand, and drank it off. I then fell at her feet. She passed her hand over me, and began to say, Oh ! ignorant man, what evil hast thou seen in our great idol, that thou hast begun to worship a hidden God ?

“ ‘I replied, You must do me justice. Reflect for a moment, whether that God is worthy of being worshipped, who from a drop of water has created a beautiful creature like thee, and bestowed such elegance and beauty upon thee, that thou canst in a second madden the hearts of a thousand men ? What sort of thing is your idol, that any one should worship it ? Stone-cutters have carved out a figure of stone and spread a snare for fools. They, whom the devil is to deceive, regard the thing created as a creator. They bow the head before that, which they themselves make with their own hands. And I am a Mussulman, and believe in Him, who has made me, and who has appointed hell for idol-worshippers, and heaven for us. If the princess will believe in God, she will enjoy the delights of heaven, and will be able to distinguish between what is true and false, and will consider her own present belief as untrue.

“ ‘When she had heard all this reasoning, that hard-hearted creature’s heart became soft. Through the mercy and favour of God she began to weep, and said, Teach me also your religion. I instructed her in the creed, which she repeated with truth of heart, and having made confession, and repented, became a Mahomedan.

“ ‘She then began to say, Well, I have embraced your religion, but my parents are infidels ; what remedy is to be applied in their case ? I said, What does it signify to you ; every one will be rewarded according to his acts ?

“ ‘She replied, I have been betrothed to my uncle’s son, and he is an idol-worshipper. To-morrow (may God grant it be not so !) the marriage will take place, and that infidel will have con-

nexion with me, and his seed will be deposited in my womb, which will be a most base thing to submit to. We must immediately take measures to escape from this calamity. I said, You speak wisely; act according to your wishes. She replied, that she would stay there no longer, but would go somewhere else. I asked her how she would be able to fly away from that place, and she told me in reply, First of all to go away from her, and take up my abode with the Mussulmen in the public inn. All people will hear of it, and will not have any suspicion of you. Look out for boats there, and inform me of any ship bound for Persia. For this purpose, I will send my nurse frequently to you. When you send me word, I will come forth, and embark and take my departure hence, and obtain liberation from the hands of these wretched infidels.

“ ‘I said to her, that I offered myself as a sacrifice to her life and faith, and asked her what was the use of employing the nurse? She replied, that she could easily manage with respect to her, and would give her a bowl of poison, which she determined upon doing. At day-break I went to the caravanseraï, and rented a room, and took up my abode there. During the separation, I lived upon the hope alone of meeting her again.

“ ‘In the course of two months, when the merchants of Constantinople and Syria and Ispahan were collected together, I determined upon travelling by land, and embarked all my baggage and property on ship-board.

“ ‘I had made a great many friends by living in one place. They said to me, Wont you also go with us; how long will you remain in this land of infidelity? I replied, What have I, that I should return to my native country; all the property I have is a slave girl, a dog, and a chest? I shall be quite satisfied if you will allow me a small space to sit upon and fix the hire of it, and I will embark with you. The merchants gave me up a cabin, for which I paid the hire. Being highly satisfied in mind, I went on some pretence to the nurse's house, and said that I had come to take leave of her, and was going to my native country, and that I should consider it a very great favour on her part, if she would procure me a sight of the princess. The nurse at length consented and I said, that I would come at night and stay in such and such a house. She agreed to this, and after having thus spoken to her, I came back to the inn.

“ ‘I took away my chest and bedding and brought them to the ship; and having made them over to the pilot, said to him, that I would come early next morning with my slave girl. He told me to come quickly, as they would weigh anchor early. I agreed to come. At night I went to the house to which I had arranged

with the nurse to go, and remained standing there. When about three hours of the night had passed away, the door of the female apartments opened, and the princess came forth, dirtily and shabbily dressed, and bringing with her a box of jewels, which she committed to my charge, and came along with me.

“ ‘ By morning we reached the bank of the river, and embarking on a small boat, we went on board the ship, and started off. This faithful dog was with us. We were sailing along at our ease, (or we were proceeding on our voyage at our ease,) when we heard the sound of the discharge of guns from one of the ports. They were all astonished, and thoughtful. They brought the ship to an anchor, and began to enquire amongst themselves, whether the harbour-master would do some act of knavery, and what could be the cause of the firing of the guns ? It so happened, that all the merchants had pretty slave girls, whom they shut up in chests from a dread, lest the harbour-master should take them away from them. I did so likewise, and locked up my princess in a chest. In the mean time the harbour-master appeared in sight, embarked on a small sailing vessel with servants and attendants, and he came to our ship. The reason of his coming was probably this, that when the king heard of the nurse's death, and the princess' disappearance, he did not from shame ever allude to the circumstance, but ordered the harbour-master to stop all the slave girls belonging to foreign merchants, whom he had heard of as being very pretty, as he wished to purchase them for the princess, and to bring them into the presence, and that he would purchase such as he approved of, and return the rest.

“ ‘ According to the king's order, the harbour-master came, therefore, himself on board our vessel, and there was a person near me, who had a beautiful slave girl, shut up in a chest. The harbour-master came and sat down on that chest, and began to have the slave girls taken out. I offered up thanksgivings to God, that no mention was made of the princess. In short, the harbour-master's people put on board a boat all the slave girls they found ; and the harbour-master himself enquired laughingly from the owner of the chest on which he had been sitting, whether he also had not a slave girl.

“ ‘ That fool said, I swear by your feet that I have not done this : all on board have, through fear of you, concealed their slave girls in chests. When the harbour-master heard this, he began to have all the chests searched. He opened my chest also, and having taken out the princess, carried her off with all the rest.

“ ‘ I was in utter despair at what had happened, thinking

that my life had been sacrificed to no purpose, and not knowing what treatment the princess would experience.

“In my thoughts about her I forgot all fear for my own life, and remained all day and night offering up prayers to God for her sake.

“Very early in the morning they brought back all the slave girls in boats. The merchants were delighted and took their own girls. They all came back, with exception of the princess alone, who was not amongst the number. I enquired the reason of my slave girl not having come, and they all replied, that they did not know, but probably the king had approved of her. All the merchants began to comfort and console me, and told me not to grieve at what had happened, and added, they would raise a subscription, and give me her value. My senses began to wander, and I said, that now I would not go to Persia.

“I addressed the boatmen as friends, and asked them to take me with them ashore. They consented. I disembarked from the ship into a small sailing boat, and this dog accompanied me. When I arrived at the port, I kept the chest of jewels which the princess had brought with her, and gave all my other property to the servants of the harbour master, and began to make search in every direction, trying to obtain tidings of the princess, but I could obtain no trace or clue whatsoever. I went one night stealthily into the seraglio of the king, and searched about. I obtained no tidings, and wandered nearly a month about the lanes and allies of the city, and brought myself almost to death's door through grief. And I began to wander about like a madman. At length a thought occurred to me, that my princess must be in the harbour-master's house, and nowhere else. I went searching round the harbour-master's house in every direction, to see if I could gain entrance any where.

“I saw a subterranean passage large enough to admit of a man going backwards and forwards through it, but there was an iron trellis work fastened at the entrance of it. I determined upon making my way through this passage. I took off my clothes, and went into that filthy mud. I broke the iron barrier with the greatest difficulty, and passed through the common sewer to the female apartments. Being dressed in female attire, I began to look about and wander in every direction. A sound reached my ear, as though some one were loudly offering up prayers. I advanced and saw that it was the princess, who was weeping violently, and continued rubbing her nose on the ground, and praying to God, that, through the prophet and his pure family he would grant her release from this land of infidelity, and that she might again meet the man, who had instructed her in the Mahommedan

religion. On seeing her, I ran and fell at her feet. The princess embraced me, and we both became insensible. When our senses were restored, I enquired from the princess what had happened to her. She said, that when the harbour-master took all the slave girls on shore, she offered up a prayer to God, that her secret might not, in any way, be revealed, and that she might not be recognized; and that calamity might not befall me. God is such a concealer of secrets, that no one discovered I was a princess.

“ ‘The harbour-master examined the slave girls, with a view to purchase. When it came to my turn, he took a fancy to me and sent me secretly to his own house, and sent off the rest to the king.

“ ‘When my father did not find me amongst the number, he allowed them all to go away, having brought these troubles upon them for my sake.

“ ‘He has now given out that I am very ill; if I do not make my appearance, the news of my death will fly over the whole country in a few days, in order that the king may not be disgraced. But I am now involved in this misfortune, that the harbour-master entertains evil thoughts in his mind towards me, and frequently sends for me to sleep with him, to which I do not consent. Although he is in love with me, he still respects my wishes, and therefore remains silent. But I am in a state of perplexity, as to how long he will refrain. I have, therefore, determined to sacrifice my life, and die when he makes another attempt. But since I have met you, I have thought of another plan, and by the will of God, there will be a likelihood of obtaining release by the means of this arrangement.

“ ‘I asked her to mention what plan she wished to adopt.

“ ‘She replied, that if I would exert myself it might be successful.

“ ‘I said, that I was ready to execute her orders; at her bidding I would leap into burning fire, and for her sake would go up to heaven, if I could obtain a ladder. I would do whatever she told me.

“ ‘The princess said, Go to the temple of the great idol, where there is a black canvas cloth at the place, where persons take off their shoes.

“ ‘It is the custom of that country for poor and distressed persons to wear the canvas and sit down on that spot.

“ ‘The inhabitants who go to visit the temple, bestow alms upon them according to their means.

“ ‘When a person has made three or four days accumulation of wealth, the priests having presented him with a dress of honour on the part of the great idol, grant him permission to depart.

He goes away enriched, and no one discovers who he was. Do thou go also, and sit under this coarse canvas, and conceal thy face and figure well, and speak not to any one.

“ ‘ However much the Brahmins and worshippers of the idol may, after three days, having presented you with a dress of honour, urge your departure, do not on any account rise up from thence; and when they shall be exceedingly solicitous, then say to them that you have no need of any money, and that you are not desirous of wealth, that you have endured tyranny, and have come to complain. If the mother of the Brahmins do me justice, well, if not, the great idol will be just to me, and from it I shall obtain redress against this tyrant. Until the mother of the Brahmins come to thee, do not give thy consent, however much any one may try and persuade thee. She will at length come to thee in despair. She is very old, two hundred and forty years of age, and thirty-six of her sons are chiefs in the temple of the idol. And she holds a very distinguished position near the idol, and she has, therefore, such great authority, that men of high and low degree in that country consider it a happiness to obey what she says, and implicitly act upon her orders. Lay hold of her skirt and say to her, Oh mother, if thou wilt not grant me, an oppressed traveller, redress against this tyrant, I will dash my head against the idol's feet. It will at length take compassion on me, and give me its support. When she enquires into your circumstances, tell her that you are an inhabitant of a foreign country, and that you have come a great distance, having heard of her, the old woman's justice, for the purpose of visiting the great idol. That you have for some days past been in the enjoyment of repose, and that your wife has accompanied you. She is youthful, and possessing a handsome face and figure, and of a comely appearance. I know not how the harbour-master has seen her, but he has taken her away forcibly, and thrust her into his own house. And it is the custom of us Mussulmen, that if a stranger behold and carry off another's wife, to put him to death by any means in our power, and take away the woman. Otherwise, we abandon all sustenance; because, whilst he, the ravisher, lives, the woman is looked upon as unfit to be associated with by the man. I have come here in a state of utter despair, and wish to see what justice you will do me.

“ ‘ When the princess had thus instructed me, I took leave, and went forth by the way of the gutter, and fastened again the iron grating. In the morning I went to the temple of the idol, and having covered myself over with the black canvas, sat down. There were so many rupees and goldmohurs

and clothes collected together near me, in three days, that a heap was formed of them. On the fourth day the minister of the temple came to me, offering up prayers and singing and playing on musical instruments, and bringing with them a dress of honor, and began to ask me to take leave. I did not consent, and began to call out to the great idol for justice, saying, that I had not come to beg, but to solicit redress from the great idol and the mother of the Brahmins, and that I would not go thence until I had obtained my rights. Having heard this, they went into the old woman's presence; and explained my circumstances. After this, a Brahmin acquainted with the four Vedas (Chaube) came, and began to say to me, Come along, the mother calls you. Having covered myself over from head to foot with the black canvas, I went immediately to the idol temple, and beheld the great idol seated on a throne studded with jewels, in which were rubies, and diamonds, and pearls, and coral, and an old woman dressed in black, sitting in great pomp and dignity on a chair of gold, on which a handsome carpet was spread, reclining on pillows, and with a cushion under her; and with her were two young boys, ten or twelve years of age, one on her right hand, and the other on her left. She called me to her presence. I advanced in a respectful manner, and kissed the foot of the throne, and then laid hold of the skirt of her dress. She enquired into my circumstances, which I described to her in the manner the princess had instructed me to do. Having heard my story, she said, What! do the Mussulmen keep their wives concealed? I invoked a blessing upon her children and said, yes, and told her that this was an old custom. She replied, that mine was a good religion and she would immediately order the attendance of the harbour-master with my wife, and would punish that blockhead in such a manner that he would not again be guilty of such conduct: and all other persons would be on their guard, and be afraid.

“ ‘She began to ask her own people, who the harbour-master was, that he should have power to forcibly carry off another man's wife?

“ ‘They mentioned who he was, (*lit.*, they said, he is such and such a person.) Having heard this, she directed the two boys who were sitting near her, to go quickly to the king, taking that individual with them, and tell him, the mother says, that it is the great idol's opinion, that the harbour-master exercises great violence and tyranny against his subjects, and has moreover carried off this poor man's wife. His crime has been clearly proved. Quickly take an inventory of that wretch's

- effects, and make them over to this Mussulman, who is approved of in my sight: otherwise, this night thou shalt be utterly destroyed, and fall under my wrath.

“The two boys rose up, and came forth from the temple, and mounted their conveyances.

“The ministers of the temple followed in their train, sounding shells, and performing a ceremony in adoration of the gods, by moving circularly round the head of the image a platter containing a burning lamp with several wicks.

“In short, the inhabitants of that place of high and low degree took up the dust from the spots, where the two boys' feet touched the ground, regarding it as a sacred relic, and applied it to their eyes.

“They proceeded thus to the king's fort. The king was informed of their arrival, and came forth with uncovered feet to meet them; and having conducted them with great pomp and ceremony, seated them near himself on the throne, and asked them, why they had honoured him with a visit. The two Brahmins' sons mentioned what they had heard from the mother, and alarmed him by alluding to the anger of the great idol.

“The king, on hearing what they said, assented, and gave an order to his servants, that bailiffs should go and quickly bring the harbour-master with that woman into his presence, that he might investigate his crime, and inflict punishment upon him. Having heard this, I became alarmed, not thinking this would be an advisable measure, because if they brought the princess with the harbour master, she would be exposed to public view, (*lit.*, the curtain would be withdrawn) and what would then be my position?

“Being exceedingly stricken with fear, I turned my thoughts to God, but my countenance was overcast with deep affliction, and my body began to tremble.

“The boys, having observed the state I was in, perhaps thought, that this order of the king's was not agreeable to me. They rose up at once, angry, and vexed; and having threatened the king said to him, “Thou simpleton! art thou mad to disobey the order of the great idol, and to look upon what we have said as false, that thou hast sent for those two individuals, and desirest to make an investigation? Be on thy guard now, for thou wilt fall under the wrath of the great idol. We have conveyed the order to thee; and thou canst do as it pleases thee, and the great idol has the same option—(*lit.*, now, thou knowest, and the great idol will know.)

“At these words the king was in a state of great agitation;

and rarities of every country, and offer them as a present. On the second day I went to his house, and taking a tenth of his property by way of custom or tax, I gave him a passport. Those merchants of Zerbad came thus to visit me, and brought presents beyond all value.

“ On the second day I went to their encampment, and saw two men coming towards me, wearing old, torn clothes, and carrying bundles and loads upon their heads. After I had looked at (or examined) their loads, they lifted them from the ground, and carried them away, and were very laboriously employed. When I had observed them very attentively, I saw that they were my two brothers. Shame and a sense of honour prevented my wishing to see them in such a servile occupation. When I went home, I told my people to bring those two individuals to me. They brought them, and then I had clothes and dresses made up for them, and kept them near me. Those villains, having again formed a determination of destroying me, came one night to the head of my bed at midnight, like thieves, perceiving that all my attendants were off their guard. From fear of my life, I had placed watchmen at the door, and this faithful dog was sleeping under my bed. As they drew their swords from their scabbards, the dog first barked and made an attack upon them. From the noise it made, all the people awoke. I also started up in a great hurry. My attendants laid hold of them and I recognized them. Every one began to curse them for having, in spite of so much kindness on my part, been guilty of such conduct.

“ Peace be with you, or may you remain in safety, Oh! king! Upon this I too began to be afraid. It is a common saying, that a man may commit one fault, or two faults, but for the third, his mother is to be blamed. I determined in my own mind to keep them in confinement, but if I were to put them in prison, who would take any care or thought of them? They would die of hunger or thirst, or would be guilty of some other strange act. I have, therefore, put them into a cage, that they may always be under my eye, and my mind be at ease. Otherwise, if they were out of my sight, they might practise some other deceit. And this dog's being treated with so much honour and dignity, is owing to his fidelity and constancy. Oh! holy God, a faithless man is worse than a faithful animal. This is my history, which I have narrated in your presence. It is now in your power to give the order for my death, or to pardon my life.

“ Having heard this narrative, I praised that faithful youth, and said, ‘ There can be no doubt as to the manly part you have acted, and their shamelessness and villainy have been unceas-

ing (alluding to his brothers). It is true, that if you bury a dog's tail for twelve years, it will still remain crooked.' After this I enquired the history of the twelve rubies, which were on the dog's collar. The merchant said, 'Oh! king, may you live a hundred and twenty years. I was sitting one day on the balcony of the female apartments, which was lofty, gazing upon what was going on on the river, and the surrounding plain of the harbour, of which I was master, after three years had passed away, and was casting my eyes on every side, when suddenly I beheld in the jungle, where there was no high road, what I thought to be the figures of two men going along. I took up a telescope, and saw that they were beings of a very strange appearance. I told some mace-bearers to run after them, and call them.

" 'When they came, I found that there was a man and woman. I sent the woman to the princess in the female apartments, and called the man before me. I observed that he was a youth of about twenty years of age, whose beard and moustachio were beginning to grow. But from the heat of the sun, his face had become in colour like a black baking plate, and his hair and nails had become so long, as to resemble those of a wild man of the woods.

" 'And there was a boy three or four years old on his shoulder, and two sleeves of a coat filled with something were thrown upon his neck, like an ornament. He had a strange manner and appearance. I was very much astonished, and enquired, Oh! beloved, who art thou, and of what country art thou an inhabitant, and what is this thy condition?

" 'The youth began to weep involuntarily, and having opened the purse he had about his neck, placed it on the ground before me, and said, making long complaints of hunger, For God's sake, give me something to eat; for a long time I have been subsisting on grass and forest leaves, and have not the least strength left. I immediately ordered bread and roast meats and wine to be brought, and he began to eat.

" 'In the mean time a eunuch brought from the female apartments many more bags from this man's wife. I caused them all to be opened. I beheld jewels of every kind, each head of which must be pronounced equal to the revenue of a kingdom. Each was more valuable than the other in form and weight and quality; and the whole building became variegated with different colours from their radiance. When he had eaten a little and drank a bowl of wine and taken breath, his senses were restored. I then asked him, whence he had obtained these precious stones? He answered, 'that Azoorbajan was his

native country, and that having from his boyhood been separated from his family and parents, he had endured great hardships, and for a long time had been more dead than alive, and had frequently escaped from the grasp of the angel of death.

" 'I said to him, Oh ! brave youth, state thy circumstances explicitly, that they may become known to me.

" 'He then began to tell his story, mentioning that his father was a merchant by profession, who used constantly to travel in Hindoostan and Turkey, China, Tartary and Europe. When I was ten years of age, my father went to Hindoostan, and wished to take me with him. In spite of all my mother and aunts said about my being a boy and not fit to travel, my father would not listen, and replied, I am now an old man, and if he should not obtain instruction in my lifetime (*lit.*, presence), I shall carry regret with me to my grave. He is very young, and if he do not learn now, when will he learn ?

" 'Having thus spoken, he took me with him whether they would or no, and started on his journey. We got over the journey in safety. When we reached Hindostan, we sold some articles of merchandize there, and having taken with us some rarities of that country, went to Zerbád. This journey was also performed in safety. Having sold sundry merchandize and made certain purchases, we embarked on board-ship, in order that we might reach our native country quickly. After a month, one day a storm and tempest arose, and very heavy rain fell. The whole earth and sky became enveloped in darkness (*lit.*, smokey,) and the rudder of the ship was broken. The pilot and captain began to beat their heads. For ten days the winds and the waves carried us away at their will. The ship having on the eleventh day struck against a rock, went to pieces, and I knew not what became of my father, or of our servants, or property.

" 'I beheld myself on a plank, which for three nights and days pursued its course at will. On the fourth day it reached shore. I had merely life left. I disembarked, and crawling on my knees, managed at length to reach land. I beheld fields at a distance, and a great many persons were collected together, but they were all black, and naked as when they were born. They said something to me, but I could not understand their language in the least. The fields were gram fields, and the people there having lighted a large fire, were parching the grains, and eating them. And I saw also a great many horses. Probably this was their food, and they lived there. They also made a sign to me to eat. I also plucked a handful of the grain, and having parched it, began to chuck it into my mouth ; and having drank a little water, I went to sleep in a corner.

“ ‘ When after some time I awoke, one of those persons approached me, and began to show me the road. I plucked a little grain, and followed the path he pointed out. There was a level and desert plain, which could only be likened to the plain of the day of judgment. I proceeded on my journey, subsisting on the grain I had gathered. A fort appeared in sight after the fourth day. When I went near, I saw a stronghold very lofty, and built entirely of stone—each side of which was about four miles in length. And the gate was cut out of a single stone, and was fastened by a very large lock. But there was no trace of any human beings. I advanced thence, and saw a rising ground, the earth of which was black as antimony. When I had passed over that rising ground, I saw a very large city, round which there were walls and towers in different places. On one side of the city there was a river of great breadth. Proceeding on my journey, I reached the gate; and having called upon the name of God, went inside. I saw a person seated upon a chair, who was dressed like a European. When he saw that I was a traveller from a foreign country, and heard my invocation, he called out to me to advance towards him. I went and made a salutation, which he returned with the greatest kindness. He immediately placed bread and butter and roast fowl upon the table, and told me to eat my fill. I ate a little, and drank a little, and fell fast asleep. When the night had passed away, I awoke and washed my face and hands. He again gave me food and said, “ Oh ! son, tell me thy history.” I mentioned all my adventures to him. Upon this he enquired why I had come there. I was vexed and said, that he must be mad : that after long continued sufferings I had seen something in the shape of a village, that God had conducted me to this quarter, and you ask me why I have come here ?

“ ‘ He replied, Take rest now ; I will tell thee to-morrow what I have to say. In the morning he said to me, there is a spade, and a sieve and a bag in a certain room ; bring them forth. I said to myself, God knows what troubles he may impose upon me in consideration of having given me food ! Having no alternative, I brought forth all these articles into his presence. He then told me to go to the rising ground, and to dig a hole about a yard in depth, and to strain through the sieve whatever should come forth thence, and to bring to him whatsoever would not pass through the sieve. I took the spade and other implements with me, and went to the spot he pointed out ; and having dug to the depth he directed, I sifted what came up in the sieve, and threw what would not pass through it into the bag. I observed that they, that is, the things I dug

up, were all jewels of different colours, from the splendid brilliancy of which my eyes were dazzled. Having thus filled the bag to the brim, I carried it to that beloved, who having seen it said, Do thou take what is contained in this bag, and go hence, as it is not well for thee to remain in this city.

“ ‘I replied, You have acted with great kindness towards me in having given me so many pebbles and stones, but of what use are they to me? I shall not be able to masticate them when I am hungry, nor satisfy my stomach. If even, therefore, you were to give me more, of what use would they be to me?’

“ ‘He smiled, and began to say, I pity thee because like myself thou art a native of Persia. I therefore urge you not to go to this city; however, you are best judge (*ist.*, you know), and if in spite of all I say, you are determined to go, take my ring with thee. When you arrive at the square of the market-place, there will be a white-bearded man sitting there, whose face and appearance are very like mine: he is my elder brother. Be pleased to give him this seal ring, and he will take care of thee; and do whatever he tells you. Otherwise, thou wilt be destroyed to no purpose. My authority only extends to this place, and I have no power in the city.

“ ‘I received the ring from him, and having paid my respects, took my departure and went to the city. I beheld a very beautiful city, the streets and market-places of which were clean, and the men and women thereof were buying and selling amongst themselves without concealment of any kind. They were all going about well dressed, and amusing themselves. When I reached the spot where the cross roads of the market-place met, the crowd was so great, that if any one had thrown a plate, it would have skimmed along (or fallen upon) the heads of the people. There was such a dense crowd, that no one could move on. When it was a little dispersed, I went along elbowing and pushing myself through it. At length I saw that beloved seated on a chair, and there was a mace tipped with iron and studded with jewels placed before him. I went up to him, and paid my respects, and presented the seal. He looked angrily at me and said, Why hast thou come here, and thrust thyself into misfortune? Did not my foolish brother tell thee not to come?’

“ ‘I mentioned that he had urged my not coming, but that I would not mind what he said; and I then related my whole history from beginning to end.

“ ‘That person then rose up, and having taken me with him, went towards his own house, which seemed to be like a royal palace; and there was a great number of servants and

attendants. When I went into his private apartment and sat down, he said to me with tenderness of manner, My son, what folly is this thou hast committed in having come designedly to thy grave? Does any one ever come to this ill-fated, magical city?

" 'I said to him, I have already explained my circumstances; fate has now conducted me hither, but be pleased kindly to inform me of the customs and ways of this place, in order that I may know why you and your brother prohibited my coming here.

" 'Upon this that excellent man said, The king and the nobles of this city have been excommunicated. Strange are their manners and their religion. In an idol temple here there is an idol, from the belly of which a devil explains the name, caste and religion of every individual. The king, therefore, is informed whatever poor traveller comes hither, and they take him to the temple, and make him worship the idol. If he perform obeisance to it, it is well for him, if not, they cause the poor wretch to be drowned in the river. If he desire (or attempt) to escape from the water, his penis and testicles become elongated, so that they trail along the ground. Such is the magical influence, which has been introduced into this city. I compassionate thy youth, and will for your sake put a plan into execution, by which your life will be prolonged for a short time, and you will escape from this calamity.

" 'I enquired what measures he intended to adopt, and begged him to inform me.

" 'He replied, I will make thee a married man, and will espouse thee to the minister's daughter.

" 'I replied, Is it at all probable that the minister will give his daughter to such a poor wretch as me, unless I should embrace his religion, which I can never do?

" 'He began to say, It is a custom of this city, that whosoever worships the idol, if even he should be a beggar, and ask for the king's daughter in marriage, to make her over to him for the sake of his gratification, and to prevent his being vexed. And I too have credit with the king, who has a regard for me. The lords and nobility, therefore, of this city hold me in great estimation. And twice a week they visit the idol temple, and perform adoration; moreover, they will all be assembled there to-morrow, and I will take thee with me.

" 'Having thus spoken, and entertained me hospitably, he gave me a bed to sleep upon; and went with me in the morning to the idol temple. On arriving there, I beheld men passing to and fro, and engaged in worship. The king and

nobles were kneeling in presence of the idol near the learned Brahmins, with heads uncovered, and in respectful manner. And unmarried girls and boys, beautiful as the virgins of paradise, and the boys who attend the virtuous in a future state of bliss, were standing in rows on all sides. That beloved then addressed me, and told me to do as he said. I consented to act according to his orders.

“ ‘ He said, First kiss the king’s hand and feet, and after that lay hold of the skirt of the minister’s dress.

“ ‘ I did so. The king enquired, Who is this man, and what does he wish to say ?

“ ‘ My companion replied, This youth is a relation of mine, and has come from afar from a desire of kissing your highness’ feet, in the hope that the minister will exalt him by making him his slave, if it should be the order of the great idol, and the wish of your majesty.

“ ‘ The king enquired, whether I would embrace their faith and religion, and their tenets, as it would be an auspicious circumstance for me. Upon this, musical sounds issued forth immediately from the court-yard adjoining the palace, and they invested me with a valuable dress of honour. And having thrown a black rope upon my neck, and pulling me along by it, they took me before the throne of the idol, and made me stand up there, after having caused me to offer worship to it. After that, a voice came forth, Oh ! merchant’s son, thou hast done well in paying submission to me ; continue now in hope of my compassion and favour.

“ ‘ Having heard this, all the crowd offered adoration, and began to roll on the ground, and called out, exclaiming in terms of great praise and commendation of me. In the evening the king and the minister rode away, and went to the private female apartments of the minister’s house, and made over his daughter to me according to the customs and ceremonial of their country.

“ ‘ And they gave me a handsome marriage dowry, and impressed upon me with great earnestness, that they had given the young girl to me in compliance with the great idol’s order.

“ ‘ They established us both in one house. When I looked upon that beautiful creature, she appeared like a fairy, and was perfect in every respect, and had all the loveliness of the most excellent of the four classes of Hindu women. I enjoyed myself with her most agreeably, and experienced great delight.

“ ‘ In the morning having bathed, I went to pay my respects to the king, who conferred upon me the dress of honour of a son-in-law, and ordered me to present myself constantly at his court.

“ ‘At length, after some days, I was admitted to be a personal attendant upon the king.

“ ‘His majesty was highly pleased with my society, and constantly presented me with dresses of honour and other gifts.

“ ‘Being rich in worldly wealth, in consequence of my wife being possessed of money and property and jewels beyond all limits and computation, I passed two years in great ease and enjoyment.

“ ‘It so happened, that the minister's daughter became pregnant. When she had gone seven months, and the eighth had passed away, and her time of labour arrived, the pains came upon her. The midwife came, and there was a still-born child, the poison of which affected the lying-in mother, who also died. I became mad from grief at such a calamity having befallen me. I sat at the head of her bed, and continued to weep. All at once the voice of lamentation arose in the whole of the female apartments, and women began to arrive from every quarter. Every one that came struck me with both hands on the head, and having exposed her private parts to view, stood opposite to me, and began to weep.

“ ‘There were so many women collected together, that I was quite hid amidst their hinder parts, and was nearly losing my life. In the meanwhile some one from behind laid hold of my collar, and dragged me along, and I saw that it was the Persian (or foreigner,) who had given me in marriage. He began to say, Fool, why art thou weeping? I replied, Tyrant, what hast thou said? I have lost my kingdom, and all enjoyment of life has passed away, and thou askest why I am sad?

“ ‘He smiled and said, Weep now for thy own death. I told thee beforehand, that thy fate had probably brought thee to this city, and so it has turned out, and now thou hast no means of escape except in death.

“ ‘At length persons laid hold of me, and took me to the idol temple; and I saw assembled there the king and nobility, and thirty tribes of subjects; and all the property and effects of the minister's daughter were deposited there. Every one took away whatever he pleased, and laid down the purchase-money thereof.

“ ‘In short, the whole property was converted into cash, and jewels were purchased with the money, and shut up in a small chest. And another chest was filled with bread and sweetmeats, and roasted meats, and dry and fresh fruits, and other eatables.

“ ‘And having placed that lady's corpse in a chest, they put the chest containing the eatables on a camel, and started me off, and placed the box of jewels under my arm.

“ ‘ And the Brahmins went along a-head of me, singing hymns of adoration, and sounding shells, and after me followed a crowd shouting out congratulations. In this manner I went out of the city by the same door, by which I had entered it.

“ ‘ Immediately the head man saw me, he began to weep and said, Oh ! luckless creature, who art in the grasp of death. Thou didst not listen to what I said, and having gone to that city, hast sacrificed thy life to no purpose. It has not been my fault, for I prohibited thy going.

“ ‘ He spoke thus, but I was in a state of utter confusion and perplexity. My voice would not befriend me, so as to enable me to reply, nor was I sufficiently in possession of my senses to know what would be the termination or result of my present circumstances (or what my end would be.)

“ ‘ At length, they took me to that fort, the door of which I had on the first day seen shut up ; and a great many persons, having united together, opened the lock, and took the coffin and the chest inside. A learned Brahmin came up to me, and began to explain, Man is born one day, and is destroyed another : such is the process of transmigration in the world. Here then is thy wife and son and wealth, and forty days’ provisions. Take these, and dwell in this place, until the great idol shall be favourable to thee. In my wrath I was about to curse the idol, and the inhabitants of that city, and this custom which they observed, and also to strike that Brahmin, but the Persian prevented me by saying to me, “ Take care ; utter not a syllable ; if thou speakest a word, I will have thee burnt alive. Whatever was predestined has happened to thee. Remain now in the hope of God’s liberality, perhaps the Almighty will allow thee to go forth alive from this place.”

“ ‘ They all, at length, left me alone and quitted the fort, and locked the door again. Upon this I wept involuntarily at my solitary and forlorn condition, and began to kick that woman’s corpse, saying, Thou carrion ! if it was thy fate to die in giving birth to a child, why didst thou marry, and why didst thou become pregnant ? Having beaten and struck the corpse, I again sat down in silence. In the meantime the day advanced, and the sun became warm, and my brain began to be affected with the heat, and my spirit to ebb forth from the stench around me. Wherever I cast my eyes, there were dead men’s bones, and heaps of jewel chests lying on the ground.

“ ‘ I then took several old chests, and placed them above and below me, in order that during the day I might be protected from the heat, and during the night from the dew. I went in search of water, and saw in one direction what appeared to be

a cascade formed of stone in the wall of the fort, with a mouth like that of an earthen water-pot.

“ ‘ In short, I supported life for some days with that water, and the provisions I had.

“ ‘ My stock was at length exhausted. I became alarmed, and uttered a cry for assistance to God, who was so compassionate, that the gate of the fort was opened, and they brought in a corpse, which an old man accompanied. When they had left him there and departed, it occurred to me to kill that man, and to take possession of his box of provisions. I took up the leg of a chest, and went up to him. The poor wretch was sitting with his hands on his knees in a state of great distraction. I came behind him, and struck him with such force on the head, that his skull was fractured, and his brains came out, and he forthwith died.

“ ‘ I took possession of the food he had brought with him, and began to eat it. For a long time I used to kill every live person who came with a corpse, and take possession of the food he brought with him, and eat it at leisure. Some time afterwards a young girl on one occasion accompanied a coffin, and she was very beautiful. I had no wish to kill her. She saw me, and became senseless from fear. I took her provisions also, and brought them to the spot where I was, but did not eat them alone. When hungry, I used to take food to her, and we used to eat together.

“ ‘ When that woman saw that I did not annoy her, her alarm diminished daily, and she became sociable; and used to visit me at my residence. I one day asked her who she was.

“ ‘ She replied, I am the daughter of the king’s plenipotentiary, and was betrothed to my cousin (uncle’s son). On the night of marriage he had an attack of cholic and began to writhe so much from pain, that he expired almost instantaneously. They have brought me here with his coffin, and abandoned me.

“ ‘ She then enquired my history, and I explained all the particulars to her and said, that God had sent her here for my sake. She smiled, and was silent. In a short time we had a great affection for each other. I instructed her in the principles of the Mahomedan religion and made her repeat the creed, and having gone through the ceremony of a temporary marriage, I had sexual connexion with her. She also became pregnant, and had a son. Nearly three years past away thus. When the boy was weaned, I said to my wife, How long shall we have to remain here, and how shall we go forth hence?

“ ‘ She replied, If God release us, we shall escape; otherwise, must some day die here. I wept immoderately at her

words; and at being obliged to remain where we then were. Continuing to weep, I fell asleep, and beheld in a dream a person who said, There are means of escape through the drain; go forth thence. I started up with delight, and said to my wife, Gather together all the iron nails and fastenings in the old chests, and bring them here, to enable me to open an entrance into the drain.

" 'In short, I placed large iron bars (or nails) at the mouth of the subterranean passage, and drove them in with so much force, that I became weary. After a year's labour the passage became large enough to admit of a man going out of it.

" 'I then selected some valuable jewels, with which I filled the sleeves of the dead men's dresses, and taking them with me, we all three issued forth through the passage I had made. I offered up prayers to God and seated my son on my shoulder. For a month past, I have abandoned the high road, and through fear have followed the desert and hill paths. When hungry, I feed upon grass and leaves. I have not strength sufficient to speak. This is my history, which you have heard.

" 'Oh! king, may your health continue! I took compassion upon his condition; and having offered him a bath, and had him drest in a good suit of clothes, I made him my deputy.

" 'And I had many children by the princess, but they died young, one son was carried off at five years of age, and the princess also perished from grief at his loss.

" 'I was immersed in affliction, and without her that country began to be irksome to me: my heart became sad, and I resolved upon going to Persia. Having solicited the king, I made over the office of harbour-master to that youth. In the meanwhile, the king also died. I took with me this faithful dog, and all my property, treasure and jewels, and came and took up my abode at Nishapore, in order that no one might know the history of my brothers. I am well known as the dog-worshipping merchant, and in consequence of the bad name, which this designation has brought upon me, I pay to this day double taxes to the king of Persia.

" 'It so happened, that this merchant's son went there, through whose means I have had the honour of kissing the royal feet.'

" I asked him, whether the youth was not his own son. The merchant replied, 'Your majesty, he is not my son, but one of your subjects; but call him what any one may, he is both my lord and heir.'

" Having heard this, I asked the merchant's son, what merchant's son he was, and where his parents resided.

"That youth kissed the ground, and begged his life, and said, 'This slave is the daughter of your minister; my father fell under your highness' displeasure on account of this merchant's rubies, and you gave an order that he should be put to death, if in a year's time what he said should not be proved to be true, which having heard, I assumed this disguise, and went to Nishapore (*lit.*, had myself conveyed to Nishapore.) God has brought the merchant and his dog and the rubies into your presence. You have heard a full account of them, and I now hope that my aged father may be released.' Having heard this explanation of the princess, the merchant heaved a sigh, and fell down senseless. When rose-water had been sprinkled upon him, he was restored to his senses, and said, 'Alas! my evil fortune; I have come from so distant a country, after having endured troubles and hardships, in the hope of adopting this merchant's son as my own, and making over to him the whole of my property and effects, in order that my name might remain, and the whole world might call him my child. All my imaginations have proved to be unfounded, and the event has turned out quite contrary to my expectation. His being a woman has ruined me, an old man, and I have been the dupe of female artifice. The saying is now applicable to me, You have neither staid at home, nor gone on a pilgrimage, and have been disgraced by shaving your head.'

"To be brief, I took compassion on his agitation, and weeping and lamentation. I called the merchant to me, and whispered to him the good news of a union with her, and told him not to be sad as I would have him married to her. 'God willing, you will have a family by her, and she will be your lord.' At hearing this good news, he was completely consoled. I then told them to take the princess to the female apartments, and to release the minister from prison, and to let him have a bath and to invest him with a dress of honour, and to bring him quickly to me. When he came, I advanced to the border of the carpet to meet him, and looking upon him as my elder, I embraced him, and re-appointed him to the post of minister; and I bestowed lands and titles also on the merchant; and having selected (*lit.*, seen) a favourable time (*lit.*, auspicious moment), I had him married to the minister's daughter.

"After some years they had two sons and a daughter; moreover, their eldest son is the prince of merchants, and the youngest has the management of the affairs of my country. Oh! Dervises, my reason for recalling this history in your presence is that last night I heard the adventures of two of you beggars. Do you two, who now remain to tell the story of your

lives, imagine that I am still seated in the same place, and regard me as your servant, and this house as your resting stand.

"Without uneasiness of any kind, give an account of your travels and stay with me for some time."

When the beggars perceived the great encouragement the king gave them, they began to say, "Well, since you have shown kindness to us, poor wretches, we two will also explain our adventures, to which be pleased to listen."

STORY OF THE THIRD DERVISE.

THE third Dervise sat down at his ease, and began thus to give an account of his travels:—

Friends, listen to the narrative of this beggar, that is, hear a statement of what has happened to me. I will explain in detail how the King Love has treated me : listen.

This poor wretch is a son of the king of Persia, of which country my father was monarch, and he had no other son but me. In my youth I used to play with my companions at dice, cards, chess and backgammon, or engage on horseback in the chase. It happened one day, that having prepared my retinue and taken my friends and associates with me, I went out sporting. I let loose my hawks and falcons of various kinds at the water-fowl and partridges, and went a great distance. I beheld a wonderfully beautiful scene. Wherever my eye rested, there was verdure for miles and miles around, and the ground was red with flowers ; on seeing which, we loosened the reins of our horses and advanced along slowly and at a walk.

Suddenly I saw in that open ground a black stag, with golden embroidered body clothes, and a collar studded with jewels, and a bell inlaid with gold attached to its neck, which was grazing and moving about leisurely in that plain, where there was not the slightest trace of man, and birds even were not to be seen (*Lit.*, could not exercise their wings.) The stag started on hearing the sound of our horses' hoofs, and having raised its head saw us, and went off slowly. On seeing it, I told my companions to remain where they were, as I wished to take it alive, and mentioned to them not to move a step, and not to follow me.

And my horse was so speedy, that I had frequently chased stags on him, and circumvented them in their boundings, and laid hold of them with my hands.

I pursued it; and the stag on seeing me, began to bound forward, and fly like the wind.

My horse was equally swift, but could not come up with it, and was bathed in sweat. And my tongue also began to crack from thirst, but I could not obtain possession of the stag. Evening was coming on, and I did not know where I had come to. In despair I had recourse to a stratagem against the animal, and having drawn forth an arrow from the quiver, and steadying my bow after taking it from where it was suspended about my neck, and fixing an arrow on the bowstring, I drew the bow to my ear, and aimed steadily at its thigh, and calling upon the name of the great God, discharged the arrow (or it may be translated, struck the stag.)

The first arrow lodged in its leg, and it went limping along towards the slope of a hill.

I dismounted, and went after it on foot. It made for the hill, and I followed. After I had made many ascents and descents, a dome came in sight, on approaching which I saw a garden and a fountain. I lost sight of the stag, and being very tired, began to wash my feet and hands.

All at once the sound of lamentation reached my ear from inside the tower, as though some one was saying, "My son, may the arrow of my grief pierce the liver of him, who has wounded thee with an arrow! May his youth be unfruitful, and may God make him as afflicted as I am!"

Having heard these words, I went to the spot, and there saw an old man with a white beard, well drest, and seated upon a throne (or cushion) and the stag lying before him.

He was drawing out the arrow from its thigh, and was uttering curses. I made an obeisance; and having joined my hands, said, "Your highness, may your health continue! I have committed this fault unwillingly. I did not know to whom this animal belonged. For God's sake forgive me."

He replied, "Thou hast afflicted an animal which has not the gift of speech, and if thou hast done this through ignorance, God will forgive thee." I went and sat down by his side, and assisted in extricating the arrow, which we drew out with great difficulty; and having applied plaister to the wound, we let the stag loose. The old man then, having washed his hands, placed before me whatever food was procurable at that time, of which I partook, and fell fast asleep (*lit.*, stretched myself out at full length on a bedstead.) I slept soundly in consequence of fatigue,

and during sleep heard cries of lamentation and weeping. Having rubbed my eyes, I perceived that neither the old man nor any one else was in the house. I was lying alone on the bed, and the hall was empty.

I began to look round on every side in alarm. In a corner I perceived a curtain that had been let down. I went and lifted it up, and saw a throne, upon which was a fairy-born woman about fourteen years of age, with a face like the moon, and ringlets flowing on each side of her countenance, of a laughing expression, dressed in the European fashion, and of a most coquettish look; and that old man, with his head resting at her feet, continued to weep immoderately, and had utterly lost his senses.

On seeing the old man in this condition, and beholding the beauty and loveliness of that beloved creature, I fainted away, and fell down lifeless as a corpse.

When the old man saw me in this state, he brought a bottle of rose-water, and began to sprinkle it upon me. After I had been restored to my senses, I went into the presence of that dear girl, and made an obeisance.

She neither raised her hand in the slightest degree, nor moved her lips. I said, "Oh! thou with a form beautiful as the rose, in what religion is it right to show so much pride, and not return a salutation? To speak little is becoming coquetry, but not to carry silence to such an extent, as to cause the death of a lover."

Even then she would not utter a word. I said, "For the sake of that God, who has made thee, do say something. I have come here by accident, and so much is necessary towards a guest." I made up many stories (or made many excuses), but without avail.

She sat silent as an idol, and listened. I then advanced, and put my hand on her feet, which felt hard to the touch. At length I discovered, that that ruby had been carved out of stone, and Azoor, Abraham's father, had formed that idol.

Upon this I said to that idolatrous old man, "I wounded thy stag in the thigh with an arrow, and thou hast lacerated and pierced my liver through with the dart of love. Thy curse has been accomplished (*lit.*, has been accepted by God.) Explain to me now all the circumstances connected with this idol in detail; why this enchanted figure has been formed, and why thou hast abandoned thy village, and taken up thy abode in forests and mountains. Tell me all thy adventures. When I became very urgent, he replied, "This business has ruined me; dost thou also wish for destruction by hearing about it?" E

said, "You have already made a sufficient number of deceitful excuses ; tell me what I wish to hear, or I will put thee to death."

Observing that I was very earnest, he replied, "Oh ! youth, may the most High God protect every mortal from the blaze of love ! Behold, what numberless calamities love has produced ! Through love a woman sacrifices herself on the funeral pile with her husband, and destroys her life. And the stories of Furhad and Mujnoon (two heroes of romance) are well known. What advantage wilt thou obtain by hearing an account of this idol ? Wilt thou abandon home and family and worldly wealth, and go forth a wanderer ?" I replied, "Thou hast said enough ; keep thy friendship to thyself (*lit.*, fold up thy friendship), and look upon me now as thy enemy. If you value life, speak out plainly." Being in despair, he shed tears, and began to say, "This is the history of me, a ruined wretch.

"My name is Naaman Seeah (the traveller). I was a great merchant, and during my life-time have, in the prosecution of trade, travelled over the seven climates of the world, and been admitted to the presence of all kings. It once entered my thoughts, that although I had travelled in the four quarters of the globe, I had never gone to the island of the Franks, and had never seen the king, nor the subjects, nor the soldiers of that country, and had not found out the manner and customs of the inhabitants. I must go there also once. Consulting with my companions and intimate associates, I made up my mind to go, and taking with me rare and curious articles of every country, which I thought would be acceptable there, I assembled a body of merchants ; and having embarked on board a ship, started off. The wind being favourable, I reached that country after some months, and took up my abode in a city, which was of wonderful appearance, and not equalled in beauty by any city in the world. In every market-place and street, there were hard roads, made of brick or stone, which were watered. And such was the state of cleanliness ; that not even a straw or a speck of dirt was to be seen any where. The buildings were of different colours, and at night along the roads there were two paths, which were lighted at every step. And outside the city there were gardens, in which there were flowers and fruits of rare kinds, such as probably would be met with nowhere, except in paradise. It is not possible to praise that city and its neighbourhood sufficiently. After a time the news of the arrival of the merchants was spread abroad. A confidential eunuch, accompanied by several attendants, came to the caravan, and enquired from the traders who their chief was. All pointed to me ; the eunuch came to my house, and I paid my respects to him. We

mutually saluted each other. I offered him a seat on an embroidered carpet, and placed pillows behind him, and I then enquired the reason of his paying me this visit. He replied, 'The princess has heard of the arrival of certain merchants, and that they have brought a great many articles of merchandize with them. She has, therefore, ordered me to bring them to her presence. Do you therefore come along with me, taking with you whatever you may have befitting and worthy of royalty, and enjoy the happiness of paying your respects, (*lit.*, kissing the threshold.)

"I replied, 'I am unable to come to-day from fatigue : to-morrow I will be present with my life and all my worldly goods. I will offer as a present whatever I possess, and whatever may be approved of shall be the property of the princess.' Having made this promise, and offered the eunuch perfume and betel leaf, I allowed him to take leave ; and having summoned all the merchants, I collected from them whatever rarities they had, and I also took with me all the valuables I had in my own house, and went in the morning to the entrance of the royal female apartments. At length the door-keeper announced my arrival, and an order was given to bring me to the presence. The same eunuch came forth, and having clasped my hand in his, and conversing in a friendly way, took me with him. Passing by at first the train of attendants, we came to a magnificent room. Beloved, you would not believe it, but it appeared as though fairies with their wings cut had been left there. In whatsoever direction I turned my eyes, my gaze became fixed. My feet were uprooted from the ground, and supporting myself with a violent effort, I arrived in the presence. Immediately I saw the princess, I became faint, and trembled hand and foot. I paid my respects with the greatest humility. On both sides, on the right hand and on the left, beautiful young girls, with countenances like fairies, were standing with their hands closed.

"When the princess had made a selection of some trays of jewels, cloths, robes and rarities from amongst those I had brought, (although every article I had with me was worthy of approval), she was pleased, and entrusted them to the charge of her steward, and said, 'that the price of these articles will be given to-morrow according to what is written down in the list (or invoice).'

"I made my obeisances, and was delighted to think, that this would be an excuse for my coming again the next day. When I came forth, after having been permitted to take leave, my speech became incoherent, like that of a madman. I came in this state to the caravanserai, but my senses were unsettled.

"All my friends and intimates enquired what was the matter with me, and I replied, 'that my brain had become inflamed from so much going backwards and forwards.'

"I passed that night in a state of great agitation. Early in the morning I went again, and arrived in company with that eunuch at the female apartments, and saw exactly what I had seen the day before. The princess saw me, and dismissed all her attendants, each on his respective business. When we were left alone, she rose up and went to a private apartment, and sent for me. On my going there, she told me to sit down, which I did, after having paid my respects in due form. She asked me, 'What profit I required on the different articles I had brought with me there.' I represented to her, 'that I had formed a great desire of beholding her, which wish God had accomplished, and that the attainment of this one object fully satisfied all my expectations, and that I had obtained the happiness of both worlds; and with respect to the prices in the list, half was the purchase-money, and half profit.' She said, 'It must not be so; whatever price thou hast written down shall be given to thee, and a handsome present in addition, on condition that thou wilt do one thing, which I may mention.'

"I replied, 'that I should consider it the height of good fortune, if I could be of use to her either with my life or property, and that I would act with great reflection and consideration.' Having heard this, she sent for writing materials, and wrote a note; and having put it into a small bag studded with pearls, and covered it over with a handkerchief of very fine linen, made it over to me, and took a ring from her finger by way of token, and giving it to me said, 'In such a quarter there is a large garden, the name of which is Dilkoosha (heart opening). Go there; the superintendent's name is Kuekoosroo. Deliver this ring into his hand, and present my compliments to him, and ask for an answer to this letter; but come back as quickly as if you were to eat your dinner there and return here to drink water; and thou shalt see what reward I will make thee for this service.'

"I took leave, and making enquiries on the road proceeded along. When I had gone nearly four miles, I saw the garden, and on my having arrived near it, a man in armour laid hold of me by the hand, and conducted me to the garden gate. I beheld a youth on a golden chair with a countenance like a lion, clad completely in armour, and with a steel helmet, seated with great pomp and dignity; and five hundred young men fully accoutred, and ready to act, armed with swords and shields, and having bows and quivers, were in attendance.

"I made my salutations. He called me to him. I gave him

the ring, and having made some flattering speeches, showed him the handkerchief, and mentioned under what circumstances I had brought the letter. On hearing what I said, he bit his finger, and having struck himself on the head, exclaimed, 'Probably thy fate has brought thee here. Well, go into the garden. There is an iron cage suspended on a cypress tree, in which a young man is confined. Give him this letter, and come back quickly with his answer.' I went hastily into the garden, which seemed to me, although still in this world, like paradise. In every flower bed there were flowers of different colours, and fountains were in full play, and birds warbled. I went straight on, and saw the cage on the tree, and beheld a beautiful youth inside it. I bowed my head respectfully, and made my obeisances, and delivered the sealed letter through the bars of the cage. He opened it, and began to read it, and enquired in an affectionate manner about the princess.

"We had not finished our conversation, when a large body of negroes appeared, and fell upon me from every quarter, and began without any compunction whatsoever to wound me with their swords and spears. What could a man do who had no weapon in his hand? They almost cut me to pieces in an instant, and I lost all sense and recollection. On returning to my senses, I found myself on a bedstead, on which two foot soldiers were carrying me along, and talking to each other.

"One said, 'Let us throw (*lit.*, throw) this dead man's corpse into the open plain, that dogs and crows may devour it.

"The other replied, 'If the king should find us out, and information of such an act on our part should reach him, he would cause us to be buried alive, and have our children thrown alive into an oilman's press. What, has our life become a burden to us, that we should commit so improper a deed?'

"Having heard this conversation, I appealed to these two Gog and Magog for the sake of God to have compassion upon me. 'I have scarcely a spark of life left. When I am dead, do what you please with me. A dead man is in the power of the living. But tell me what has happened to me, why I have been killed, and who you are; do tell me thus much.'

Upon this they compassionated me, and said, 'The youth, who is confined in the cage, is the king's nephew, and formerly his father was upon the throne. When he was dying, he expressed it as his last will to his brother, that, as his son and heir of his kingdom was a boy and without knowledge, he should carry on the affairs of the State with loyalty and vigilance, and that when the son had arrived at years of maturity, the uncle should have him married to his daughter, and give him full authority over the

country and the treasure of the crown. Having thus spoken, he expired, and the crown devolved upon the younger brother, who did not act up to his elder brother's will. Moreover, he gave it out, that his nephew was mad and insane, and had him cast into a cage, and set so strict a watch on every side of the garden, that a bird even could not have access there. And he has on many occasions given him poisons, but his life prevailed, and they made no impression. The princess and the prince are now declared lovers. She is restless at home, and he in the cage. She sent a love-letter by you. Messengers conveyed intelligence of this forthwith to the king. A body of Ethiopians was ordered out. They have reduced you to this state, and enquired from the minister his advice as to putting the young man, who is in confinement, to death. That traitor has obtained the princess' consent to killing the prince with her own hand in the king's presence.'

"I replied, 'Go there, and although I am dying, let us see this sight.' When after a time they consented, those two men and I in my wounded state went, and stood quietly in a corner. We beheld the king seated on a throne, and the princess with a drawn sword in her hand; and they had taken the prince out of the cage, and made him stand up in the presence. The princess, having become an executioner, advanced with an unsheathed sword to kill her lover. When she came near him, she threw away the sword, and clung to his neck. Upon this her lover said, 'I am delighted to die thus; thou art dear to me here, and wilt be dear to me hereafter.' The princess replied, 'I came here to see thee under this pretence.'

"The king, having seen what had occurred, was greatly disturbed, and rebuked the minister, and asked him if he had brought him there to show him this sight. A female attendant took off the princess to the female apartments; and the minister being enraged raised his sword, and rushed at the prince to destroy at once that unfortunate youth. As he was on the point of striking with his sword, an arrow from a concealed quarter alighted suddenly on his forehead, which was split in two, and he fell down. The king, having beheld this occurrence, went into his seraglio. They took the youth again into the garden, and shut him up in the cage. I also went forth thence. Some one called me from the road, and conducted me to the princess. Seeing that I was wounded, she caused a surgeon to be summoned, and gave him very strict injunctions to cure me quickly.

"This was to be his daily vocation and labour; and that he should be rewarded and honoured according to the trouble he took with me.

"In short, the surgeon exerted himself strenuously in compliance with the princess' instructions, and in forty days had me bathed and washed (meaning cured,) and taken to her presence. She enquired, 'If I even yet suffered at all.' I replied, 'that through her favour I was quite strong and vigorous.'

"Upon this the princess gave me a dress of honour, and a large sum of money, as she had before intimated her intention of doing; moreover, she presented me with twice as much as she had promised, and allowed me to take leave. I marched thence, having taken with me all my companions and servants, and attendants. When I arrived at this place, I told them all to go away to their own native countries; and having built this house, and made up a figure in likeness of the princess, I have fixed my abode here. And I have liberated my servants and slaves, after having given to each a sum of money according to the estimation in which I held him; and I told them, that during my life-time, they must take upon themselves to provide me with the means of subsistence; and that beyond that, they had full authority to do as they pleased. From their fidelity to me, they supply me with food; and I offer worship with my mind at ease to this idol. Whilst I live, this will be my occupation. This is my history, which you have heard."

Oh! beggars, immediately that I had heard this narrative, I put on a mendicant's dress, and assumed the garb of a beggar, and started off with the desire of visiting the country of Europe.

After having wandered for some time over forests and mountains, I became like Mujnoon and Furhad. At length, my love conducted me to that city. I began to wander about the alleys and streets like a madman, and generally used to dwell in the neighbourhood of the princess' house; but could obtain no means of entrance. I was very much distressed at not gaining the object, for which I had undergone so much labour and exertion. I was standing one day in the market-place, when all at once the people there began to run away, and the shop-keepers all shut up their shops, and decamped. Where lately there was a great crowd (*lit.*, splendour), suddenly there was a solitude. In one direction I beheld a youth, with a head and jaw like those of Roostum, roaring like a lion, and brandishing a two-handed sword, having iron armour, and a helmet of the same material, with a pair of pistols in his belt, and talking incoherently, like one intoxicated. And two slaves dressed in cloth followed him, carrying on their heads a coffin, covered with Kashan velvet.

Having observed this procession (*lit.*, sight), I determined to accompany it. Every one I saw tried to dissuade me, but I

would not listen. Proceeding slowly along, the youth went into a magnificent house, and I went in also with him. On turning round he was on the point of dealing me a blow which would out me in two. I swore to him that I wished he would do so, and that I would forgive his shedding my blood, and asked him to release me from the torment of this life, as I was greatly afflicted. "I have come before thee with full and deliberate knowledge of the consequences : do not delay." When he saw that I was resolved upon death, God made his heart compassionate towards me (*lit.*, threw compassion into his heart), and his wrath was appeased.

He asked me with great courtesy and kindness, who I was, and why I was disgusted with life.

I replied, "If you will sit down for a short time, I will tell you. My story is a long and tedious one, and I have been made captive in the hands of Love, and am, therefore, in despair." Having heard this, he unfastened his belt (or unloosened the cloth around his waist), and having washed his face and hands, partook of some refreshment, which I did also. After he had sat down at leisure (that is, after he had done eating), he said to me, "Relate thy adventures." I mentioned all the circumstances of that old man and of the princess, and of my journey to that country (Europe.) Having heard my account, he immediately wept, and said, "How many persons' homes has this unfortunate creature made desolate ; but thy remedy is in my power ! It is probable that through my means (*lit.*, through the means of me, a sinner), thou wilt gain thy object. Be not at all anxious, and keep thy mind at ease." He ordered the barber to shave me, and after having shaved me, to let me have a bath. His slave brought me a suit of clothes to put on. He then began to say to me, "The coffin thou hast seen is that of the deceased prince, who was confined in the cage, whom another minister at length deceitfully put to death. It is a release for that persecuted creature to have died. I am his foster-brother, and killed that minister with a sword. And I had resolved upon killing the king, who beseeched me in a most piteous manner, and swore repeatedly that he was innocent. Considering him as an unmanly wretch, I spared him. From that time my occupation has been on the first Friday after the new moon to wander about this city, carrying the coffin with me, and mourning for the deceased prince."

I was consoled at hearing these words from him, thinking that if he desired it, my wish would be accomplished. God showed me great favour in having made such a mad man favour-

ably disposed towards me. It is a true saying, "That if God be favourable, every one is favourable." When it was evening and the sun had set, that youth produced the coffin and placed it upon my head, instead of on that of a slave, and went forth, taking me with him.

He began to say to me, that he was going to the princess, and that he would say all he could in recommendation of me. "Do not on any account utter a syllable, but remain quiet, silent, and listen."

I told him, "that I would do as he said; and may God preserve you in safety for having had compassion on me!"

The youth made for the royal garden, upon entering which there was in a court yard, attached to the garden, a terrace of marble with eight sides.

And on it there was an awning pitched on poles of diamonds, the awning consisting of silver brocade, with a fringe of pearls, and there was a throne (or large cushion) laid out plated with gold and silver, and there were pillows of cloth of gold for the back, and for putting under the arms. They made us put the coffin down there, and told us to go, and sit down near a certain tree.

After a very short time, we saw torches; and the princess herself arrived, attended by a large retinue, who preceded and followed her. But sorrow and anger were manifest upon her countenance.

She came and sat down upon the throne. The foster-brother stood up respectfully with closed hands; and afterwards seated himself with the same respect at a distance on the border of the carpet.

They read the first chapter of the Koran, offering up prayers for the soul of the deceased, and the youth began to enter into conversation. I remained listening most attentively. At length that youth said, "Oh! princess of the world, may you continue in safety; a prince of Persia, having privately heard of your own amiable qualities and of your loveliness, has allowed his kingdom to go to ruin (or has utterly abandoned his kingdom,) and being transformed to a beggar, desolate as was the unhappy Abraham Adhum, has come here, after having endured great troubles. For your highness' sake he has quitted the city of Balkh, and has wandered about this city for many days past in distress and affliction. At length having made up his mind to die, he followed me. I threatened to kill him with my sword (*lit*, I frightened him with my sword,) and he placed his neck before me, and swore that he wished for death, and asked me not to delay. In short it is plainly evident, that he is

enamoured of you. I have tried him well, and found him to be most sincere in his attachment. For this reason I have made mention of him in your presence. If your highness, looking upon him as a traveller, were to show him favour, it would be an act of compassion and justice."

The princess having heard this speech, enquired where I was. "What does it signify if he be a prince, let him come into my presence?"

The foster-brother rose up thence, and came and took me with him. I was highly delighted at beholding the princess; but my understanding and senses were completely overcome. I observed a profound silence, and had not courage to say any thing. After a very short time the princess went away, and the foster-brother returned home. On arrival there, he told me, that he had mentioned my history from beginning to end to the princess, and had spoken in recommendation of me. "Do thou now go every night without fail, and indulge in enjoyment and pleasure."

I fell at his feet, and he embraced me. I remained all day counting the hours in expectation of evening, when I might go to her. In the night I took leave of the youth, and went and sat down in the lower garden on the princess' terrace, leaning on a pillow.

About a quarter of an hour afterwards the princess came silently, accompanied by a single attendant, and sat down on the cushion that was spread there. Through good fortune I had obtained this opportunity. I kissed her feet. She lifted up my head and embraced me, and told me to make the best use of this occasion, and to obey her instructions. "Go hence and take me with thee to some other country."

I said to her, "Let us come along." When I had thus spoken, we both left the garden; but such was the excess of my astonishment and joy, that I lost the road, and went in another direction; but could obtain no clue of where I was going.

The princess became angry, and said, that she was tired, and asked where my house was. "Go there quickly; if not, what do you intend doing? My feet are blistered; and I shall go and sit down somewhere on the road."

I told her that my house was close at hand, and that we should soon arrive there, and to be of good cheer, and come along. I said what was not true, but I was at a loss to know where to take her. On the road I saw a door that was locked. I hastily broke open the lock, and went inside the house. It was a fine building with a carpet spread; and glasses (or bowls) filled with wine were arranged tastefully in a recess of the wall.

And in the kitchen bread and roast meats were prepared. We were quite worn out with fatigue. Each took a glass of Portwine with some food that had great relish in it. We passed the night together in pleasure. The morning after this enjoyment, a report was spread about the city, that the princess had disappeared (or was missing.) A proclamation was made in every division of the city and every street, and female pimps and messengers were let loose in every direction to exert themselves to the utmost to find her. And at all the gates of the city a guard of royal slaves was appointed, who had an order not to allow even an ant to go out of the city without orders. Whoever brought tidings of the princess was to obtain a thousand gold-mohurs and a dress of honour, and other reward. The female pimps began to wander over the whole city, and enter every house.

Unfortunately I had not shut the door. An old woman, the maternal aunt of the devil, (may God bring disgrace upon her!) with a rosary suspended in her hand, and wearing a veil, finding the door open, came fearlessly in; and having stood up in the princess' presence, lifted up her hands, and began to pronounce a benediction, "May the auspiciousness of thy nose-ring and bracelet continue, (that is, may thy husband's life be prolonged!) and may thy lord and master's turband remain firm! I am a poor beggar woman (or widow,) and my daughter, having gone the full time with child, is now dying in the pains of child-birth. And I have not the means of procuring the smallest quantity of oil to burn in a lamp, nor can I procure any food. If she should die, how shall I be able to arrange for her funeral? And if she should be safely delivered, what shall I be able to give to the midwife, and whence shall I procure sweetmeats and candle for her lying in? For two days past she has been suffering from hunger and thirst. Oh! noble lady, for goodness' sake give me the merest morsel, that she may have some sustenance!" The princess having taken compassion upon her, and called her, gave her four loaves, and some roast meat, and a ring which she took from her little finger, which she told her to sell, and make up jewels and ornaments for her daughter; and bid her be of good cheer, and come to her occasionally, as she might consider the house as her home." She had accomplished exactly the purpose (or she had attained exactly the object) of which she had been in search. She went away delighted, uttering benedictions, and offering to take the princess' misfortunes on herself. She threw away the bread and the roast meat at the very entrance of the house, but took the ring in her closed hand, because she had a clue to the princess in her possession. By the will of God we were saved from this cala-

mity, for the owner of that house, a manly young soldier, mounted on an Arab, with a spear in hand and a deer suspended from his saddle, came there at this time. He found the lock of his dwelling broken and the door open, and saw that procuress in the very act of going out. Being enraged, he seized and took her up by the back hair, and came into the house; and having tied her legs together, suspended her to the branch of a tree, with her head down and her feet in the air. She struggled and writhed for a short time, and died.

On beholding the countenance and figure of that man, we were completely overwhelmed with fear, and from terror our livers began to tremble. Seeing that we were in a state of great distraction, he consoled us, and said that we had been guilty of great folly in having done what we had, and leaving the door open.

The princess smiled and said that I had told her it was my slave's house, and brought her there, and that I had coaxed her over.

He replied, that I had "stated what was correct, for all persons are the servants and slaves of kings. All are supported and protected through their auspiciousness and favour. I am yours without any purchase-money. But it is a necessary part of wisdom to keep a secret. Oh! prince, it is a source of happiness to me in both worlds, that you and the princess have done me the favour to pay me a visit; and you have thereby conferred great honour upon me. I am ready to sacrifice my life for you, nor will I hesitate at all in giving up either my possessions or my existence. Enjoy yourselves at your leisure, there is not the slightest danger now. If that ugly bawd had got off safely, she would have brought calamity upon you. You may now remain here as long as you please, and let me know whatever you require, and I will procure it for you. And what is the king that he should know any thing of you, for not even an angel shall have any knowledge of you?"

That youth spoke such words of consolation, that our minds were in a measure set at rest.

Upon this, I exclaimed, "Bravo, you are a manly fellow, and I will repay this manliness on your part, whenever it may be in my power. What is your name?"

He said, that his name was Bihzad Khan.

For six months he waited upon us with all fidelity and attachment, and we led a most easy life. One day the recollection of my country and parents occurred to my mind; and for this reason I was sitting in deep thought. Bihzad Khan, seeing that I looked melancholy, stood up in my presence with joined hands,

and began to say, "If this slave has failed at all in his humble service, please inform him." I replied, "In God's name what art thou saying? You have behaved to us in such a manner, that we have enjoyed the same tranquillity in this city, as any one would enjoy in his mother's womb. Had it not been so, we had committed such an act that every straw even was our enemy. What friend had we to look to for a particle of comfort? May God confer happiness on you, for you are a great man!"

He replied, "If you are displeased at remaining here, I will conduct you in safety to any place you may order."

I said, "If I could reach my native country, I should see my parents. You see what my state is here, and God knows what their condition may be. The wish has been accomplished, for which I left my native country; and now it is right that I should go and kiss their feet. I have no news regarding them, whether they are alive or dead. What anxiety must they be suffering!"

That young man said, "Very good; let us take our departure."

Having thus spoken, he brought me a horse of the Turkistan breed, and a very fleet and well-trained mare for the princess, and made us mount them. He then armed himself completely, and mounted his own horse, and began to say, "I will go in advance, and do you follow me at your leisure, and with your minds at ease."

When he came to the city gate, he raised a shout, and broke open the lock with a hatchet, and having spoken to the guard in a threatening tone, and rushing towards them, called out, "You rascals! go and tell your master, that Bihzad Khan has told you, that he is carrying off the Princess Mihurnigar and the Prince Kamgar, who is the king's son-in-law. If the king has a particle of courage, let him come forth and rescue the princess: do not say that I have carried her off secretly. If he will not come, let him remain at ease in his fort."

This intelligence reached the king quickly. The minister and commander-in-chief (*lit.*, pay-master general) were ordered to bring us, three villainous traitors, bound to the presence, or to cut off our heads and carry them to the king.

In a very short time a large army made its appearance, and a whirlwind of dust overspread the earth and the sky. Bihzad Khan made the princess and myself stand at an arch of a bridge, which had twelve arches, and was equal to the bridge at Jaunpore, and urging on his horse, went back towards the army; and having roared out like a tiger, and putting his steed at full gallop, rushed into the midst of the troops. The whole

army was scattered like green scum on stagnant water. And he made his way to the two leaders, and cut off both their heads. When the chiefs were slain, the army dispersed in every direction. It is a saying, "that command (or authority) depends on the head, and when a fruit is broken, all its seeds are scattered about."

At that time the king himself came to the support, taking with him a large body of men clad in armour, whom also that youth alone beat back, and they met with a decided reverse.

The king was defeated. It is true "that victory is the gift of God."

But Bihzad Khan displayed such valour, as perhaps Roostum could not have equalled.

When he saw every thing clear, and no one left to pursue him, he came fearlessly, and with his mind at ease, to where we were standing, and took the princess and myself along with him. Our journey was short, and after a brief period, we reached the boundaries of my country. I wrote and despatched a letter, announcing my safe arrival to the king, my father, which having read, he was delighted, and offered up a prayer, in which two inclinations of the body are made. The king, being pleased to the same degree that parched rice is refreshed by water (or rain) falling upon it, and having taken all his nobles in his suite, came to meet me, and awaited my arrival on the bank of a river; and the superintendent of rivers was ordered to furnish boats.

I beheld the retinue of the king in waiting from the opposite bank of the river. From a desire to kiss his feet, I urged my horse into the river, and having rushed into the water, came into the king's presence, and he embraced me most affectionately. And now another sudden calamity befel us. The horse I rode was probably a colt of the mare, on which the princess was mounted; or through sympathy, the mare, having seen what my horse did, increased her pace, and precipitated herself with the princess after me into the river, and began to swim. The princess was frightened and pulled the rein, and the mare being tender mouthed, fell backwards; and the princess sunk, and was drowned with the mare in the river, and I never obtained a single trace of either of them again. When Bihzad Khan saw the princess' situation, he hastened on horseback to her assistance. He also went into the whirlpool, and could not escape from it. He floundered about a good deal, but all to no purpose, and was drowned. The king, having seen what had happened, caused a large net to be brought, and thrown into the river, and gave orders to boatmen and divers to look for the bodies. They searched (or dragged) the whole river, and

brought up earth from the bottom, from every part where it was fordable, but they could not find the corpses.

Oh! beggars, in consequence of this event, I became quite mad, and turning mendicant, wandered about repeating this saying, "I have seen the fate of these three, let me see now what my own future fate will be." If the princess had disappeared any where, or had died, I should have had some consolation, and gone forth to search for her, or submitted with patience. But as she was drowned before my own eyes, I could not in any way control my feelings, (or was left entirely without resource). At length, the idea of drowning myself occurred to my mind, as I might, perhaps, by dying, obtain my beloved. One night I went into that river, and having resolved upon drowning myself, proceeded up to my neck in water. I was on the point of advancing, that I might sink, when that veiled horseman, who brought you two good tidings, came up to me. He laid hold of my hand, and soothed me, and told me to be of good cheer, as the princess and Bihzad Khan were alive. Why dost thou destroy thyself to no purpose? Such events occur constantly in the world: despair not of the grace (*lit.*, the court) of God. If you live, you will some day or other meet with those two. Go now towards Turkey, where two more mendicants, wounded in heart, have gone also. When thou shalt meet with them, thou wilt obtain thy wish."

Oh! beggars, according to the order of my guide, I have waited upon you, (*lit.*, come into your noble presence.) I have a strong hope, that every one of us will obtain the fulfilment of his desires.

This is the history of this poor wretch, who begs for morsels, which I have narrated fully."

THE STORY OF THE FOURTH DERVISE.

THE fourth beggar, continuing to weep, began to narrate (or repeat) his history as follows:—

Listen now to the story of me, a poor, destitute wretch; pay a little attention, and listen to all the circumstances of my tale. Listen, why I have come here utterly ruined; I will explain every thing: listen.

Oh! divine teachers, pay some slight attention to me.

I, who am reduced to this state, am the son of the king of

China. I was brought up with great tenderness and in affluence, and received a good education. I knew nothing of the good and evil of the world, and thought that every thing would remain as it then was. Whilst I was totally free from care of every kind, the death of this orphan's father occurred. When he was dying he sent for his younger brother, who was my uncle, and said to him, "I have determined upon making a journey, meaning, that he was about to die, after abandoning all my wealth and territory; but do you perform this my last will and act a noble part. Be you act as viceroy, until the prince, who is lord of this throne, attain to years of puberty, and gain knowledge, and can look after his own affairs, and do not allow the army and the subjects of the realm to come to harm. When he arrives at years of discretion, give him a full and fair explanation of every thing, and make over the throne to him; and having given that bright star (Roshun Aktar), your daughter, in marriage to him, withdraw yourself from the affairs of State. By your acting thus, the royal kingdom will continue in my family without any interruption." Having thus spoken he expired.

My uncle became king, and began to carry on the affairs of the kingdom (or to arrange the affairs of the kingdom). He ordered me to live in the female apartments, and not to quit them until I attained the age of puberty. To the age of fourteen I was brought up with ladies of the royal household and their female attendants, and used to romp and play about. I was delighted at receiving intelligence of my intended marriage with my uncle's daughter, and in expectation (or hope) of this occurrence, I lived free from all care, and said to myself, "That shortly the kingdom also will come into my possession, and I shall be married." The world rests upon hope. An Abyssinian, whose name was Moobarik, who had been brought up in my deceased father's service, and who was greatly trusted by him, and was highly intelligent and faithful, was the person with whom I chiefly associated. He showed great affection for me, and was pleased at beholding my youth, and used to say, "Praised be God! Prince, you will now soon be a young man. God willing, the time is near, when your uncle will act upon your father's instructions, and will give his daughter and your father's throne to you."

It happened one day, that a female menial servant struck me without my having committed any fault, with such force that the mark of her five fingers was imprinted on my cheeks. I went crying to Moobarik, who embraced me, and wiped my tears with his sleeve, and said, "Come along, I will take you

to-day to the king. Perhaps on seeing you, he will prove kind and bestow your right upon you, thinking you worthy of holding it."

He took me forthwith to my uncle's presence, who in open court showed me great kindness, and asked me why I was sad, and why I had on that day come to him."

Moobarik said, "He has come to make a representation." On hearing this, the king began of himself to say, "We are about to make preparations for his marriage." Moobarik replied, that it would be a happy measure. He immediately summoned to his presence astrologers and fortune-tellers, and hypocritically enquired from them, "What month, what day, what hour, and what space of time, in that year, would be favourable for making arrangements for the marriage?" They, understanding his sentiments, made calculations, and said, "Oh! king, this whole year is inauspicious: in no one moon (or month) is there a single favourable day. If this year should pass away happily, a future one will be better for any good work."

The king looked at Moobarik, and told him to take me to the female apartments, and added, "God willing, after this year I will make over to him what I now hold in deposit on his account. Let him keep his mind at ease, and go on with his studies." Moobarik made his obeisances, and took me with him and conveyed me to the seraglio. After two or three days I went to Moobarik, who on seeing me began to shed tears. I was distressed, and asked him why he wept, as every thing was all right. Upon this that faithful creature, who loved me heart and soul, said, "I took you that day to your tyrannical uncle; would to God, I had known what I know now, and I would not have taken you." I was frightened and said, "Tell me truly what such great impropriety there was in my going." He replied, "All the men of family, the minister and the nobility, all men of high and low degree of your father's time, were pleased at seeing you, and began to offer up prayers to God, 'that you were now a young man, and fit to wear the crown, and that you would obtain the rights to which you were entitled in a short time. The prince will then estimate our merits rightly, and understand the worth of his father's hereditary servants.' News of this reached that faithless traitor, your uncle, and a snake began to crawl over his breast. He sent for me privately, and said, 'Moobarik, contrive by some stratagem or other to kill the prince, and remove all danger of him from my mind, that I may be at ease.' I have been quite out of my senses since then at the thought of your uncle being your mortal enemy."

Immediately that I had heard this unfavourable news from Moobarik, I became like one dead, and through fear of my life, fell at his feet, exclaiming, "Save my life in any way, for God's sake, for I have given up all thought of my kingdom."

That faithful slave lifted up my head and embraced me (*lit.*, clasped me to his bosom,) and replied, "There is no danger; I have thought of a plan, which, if successful, no harm can happen. Whilst we have life, we have every thing. It is probable that through my advice thy life will be saved, and you will obtain your wish."

Having thus given me confidence and taken me with him, he brought me to the place where the deceased king, my father, used to sleep and reside, and endeavoured strenuously to soothe my mind.

A throne was laid out there; he told me to sit on one side, and wheeled a chair to one side himself, and lifted up the carpet from under the throne, and began to dig the ground. All at once a trap-door appeared, to which a chain and lock were attached. He called me. I thought to a certainty that he had dug a hole for the purpose of sacrificing me, and burying me in it. Death wandered before my eyes. Being in despair, I silently repeated the creed, and went up to him. I saw that there was a building inside the trap-door, and there were four rooms (or compartments), in each of which ten large golden jars fastened with chains were suspended, and at the mouth of each jar was a brick of gold, and the figure of a monkey in a sitting form, studded with gems. I counted thirty-nine jars in the four rooms, and saw one of the number, filled to the brim with gold-mohurs, upon which there was neither a monkey nor a brick; and I also beheld a reservoir, filled to the very edge with jewels. I said to Moobarik, "Brother, what magic is this and to whom does this house belong, and of what use are these things?" He replied, "With respect to the monkeys you see, the case is this; your father from his youth had established a friendship and intercourse with Mullick Sadik, the king of the genii. Moreover, once a year he used to take away with him various kinds of rarities and perfumes and curiosities of this country as presents, and remain for nearly a month in attendance on that monarch. On his taking leave, Mullick Sadik used to give him an emerald figure of a monkey, which the king used to bring and deposit in this place under ground. No one knew this but me. Once I said to him, 'Oh! lord of the world, you take away jewels to the value of lakhs of rupees, and bring back with you a lifeless stone monkey, what will be the eventual advantage of this?' He smiled and said, 'Take care that you do not reveal

this to any one. Something will come of all this. A thousand powerful demons are in subjection and obedient to each of these lifeless monkeys you see. But until I shall have collected forty monkeys complete, all these will be useless and of no advantage.' One monkey was wanting in the year in which your father died. No good has resulted from so much labour, and the advantage of it has not become manifest. Oh ! prince, on seeing thy forlorn condition, these circumstances came into my recollection, and I determined to convey thee in some way or other to Mullick Sadik, and explain the tyranny of thy uncle, who, it is very probable, on calling to mind the friendship of your father, will give you the monkey that is wanting. Then, through his assistance, thy country will come into thy possession, and thou wilt rule over the kingdom of China with a mind at ease. And thy life will now be preserved by this course of action. If no other result be obtained, I cannot think of any other plan of effecting your release from the hand of this tyrant."

Having heard all these circumstances from him, I said, "Grandfather, thou art lord of my life ; do whatever is right for me."

Having consoled me, he went to the market to purchase perfumes, ottar of roses, frankincense, and whatever he thought fit to be taken to that country as presents. Two days afterwards he went to my infidel uncle, who was to me as Mahomet's uncle, Abojuhl, was to him, and said, " Lord of the world ! I have hit upon a plan of killing the prince, which, with your permission, I will explain." That wretch was pleased, and asked what the plan was. Moobarik replied, " In every way you will be in bad repute if he is murdered here, but I will take him away into the forest, and having settled him, and buried him, I will return here. Not a soul shall know what has happened."

Having heard this plan of Moobarik's, he assented to it, and said, " I wish him not to survive, as I suffer anxiety through him. If thou wilt rid me of this care, thou shalt obtain great reward for this service. Take him where thou wilt, and destroy him, and bring me the good news of his destruction."

Moobarik, having satisfied himself that he had nothing to fear from the king, took me with him, and left the city at midnight with those curiosities which he had purchased as presents, and travelled in a northerly direction. We travelled continuously for a month. One night as we were going along, Moobarik said, " Thank God, we have now reached the object of our wishes." Having heard this, I replied, " Grandfather, what dost thou say ?" He began to say, " Prince, dost thou not see an army of genii ?" I said, " I see no one but you."

Moobarik having drawn forth a box for holding ore of lead to stain the eyes, of a peculiar kind, passed the wires for applying the same over both my eyes, and forthwith a crowd of genii, and the tents and encampment of their army, appeared in sight; but all the genii were of a handsome appearance and well dressed. Having recognized Moobarik, each one embraced him in a friendly way, and began jesting with him.

Proceeding along, we at length reached the enclosed tents of the king, and entered his court. I saw lights tastefully arranged, and chairs of different kinds placed in two rows on the right and left, upon which learned and accomplished men, dervises, nobles, the prime ministers and other ministers, and the commander of the army were sitting. And attendants with silver sticks, and mace-bearers, and soldiers, and slaves were standing in the presence, with hands joined together.

And in the midst was placed a throne covered with gold, on which Mullick Sadik, crowned and wearing a vest without sleeves adorned with pearls, was sitting with great pomp and dignity. I approached him and paid my respects. He ordered me in a kind manner to sit down, and after this a repast was prepared, which when we had finished, the cloth was removed. Then turning towards Moobarik, he made enquiries regarding me.

Moobarik said, "His uncle now governs in the place of his father, and is his mortal enemy. For this reason I have run off with him thence and brought him to you, because he is an orphan, and the kingdom is his right; but nothing can be done for him without a patron. With your highness' assistance, this victim of tyranny can be protected. Be pleased to afford him aid in recollection of his father's services, and give him the fortieth monkey, in order that the forty may be complete, and he, having obtained his right, may offer up prayers for your life and prosperity. Your highness' protection is all that he can depend upon."

Having heard all these circumstances, Sadik, after some consideration, said, "The claims of the late king upon me in consequence of his services and friendship are certainly very great, and this unhappy youth destitute, and having abandoned his hereditary kingdom, has come here to save his life, and thrown himself on my protection. I will not fail in any way to exert myself to the utmost of my power, and will not neglect him. But I have an affair in hand, which if he can bring to a prosperous termination without being guilty of treachery, and prove staunch in this trial, I promise that I will do more for him than I did for his father, and will give him whatever he may desire." I joined my

hands together and submissively represented, that I would to the best of my power exert myself to the utmost to perform any service for him I could, which I would execute well, faithfully and carefully, and would consider the performance of it as a happiness for me in both worlds.

He replied, "Thou art still a boy, and, therefore, I offer thee frequently strict injunctions, lest thou should'st be guilty of treachery, and fall into calamity."

I said, "God, through your highness' good fortune, will make my task easy, and I will use my utmost endeavours, and bring what you desire to a full accomplishment." Having heard this, Mullick Sadik called me to him, and having drawn out a paper from a pocket-book, showed it to me, and said, "Try and find out, wherever you can, the person whose likeness this is, and bring her to me; and the very hour you obtain any trace of her and go into her presence, show great affection to her on my behalf. If you perform this service, I will take care that you are rewarded beyond your utmost expectations. But if you do not perform what I wish, you shall be treated according to your deserts." When I looked at that paper, I saw a picture, which occasioned a sensation of fainting. I supported myself through fear with a violent effort, and said, "I assent to what your highness has said, and will take leave. If God should be favourable to me, I will execute your majesty's orders."

Having thus spoken and taken Moobarik with me, I journeyed towards a forest, and began to traverse towns, villages, cities and kingdoms, and enquire from every one, with a view of obtaining some trace of her, whose likeness I had with me. No one mentioned having any knowledge of her, nor did I hear where she was to be found. Having during seven years been in a state of great perplexity and distraction of mind, I made my entrance into a certain town, in which were lofty buildings and a large population, but every one there was engaged in calling upon the great name of God, and in worshipping Him. I saw a blind beggar of Hindostan, who was asking alms; no one gave him a cowry (a small shell used as coin), or a morsel of food. I was surprised, and took compassion upon him.

I drew forth a gold-mohur (an Indian gold coin valued generally at sixteen rupees,) and put it into his hand. He took it, and said, "Oh! liberal man, may God be gracious to thee! perhaps thou art a traveller, and not an inhabitant of this city." I replied, "I have indeed for seven years been in a state of the utmost distraction (*lit.*, ruined), and have not obtained a single clue to the business for which I set out from home. I have arrived in this city to-day."

That old man, having offered up some prayers, went away, and I followed him. Outside the city I beheld a magnificent house, which he entered, and I did so likewise. I saw in different places buildings that had fallen down and in a state of desolation (*lit.*, out of repair.) I said to myself, this is a building worthy of kings; how beautiful it will be (or what a pleasant place it will be) when repaired! And now from being in ruins, what a state it is in! But I know not why it has become desolate, and why this blind man lives here."

The old man was going along, supporting himself on a stick, when a voice was heard, as though some one said, "Father, art thou well, why hast thou come back so early to-day?" Having heard this, the old man replied, "Daughter, God has made a young traveller compassionate to me. He has given me a gold-mohur. I had not had a good dinner for many days past. I have, therefore, purchased meat and spices, clarified butter, oil, flour and salt, and also clothes for you, which you wanted so much. Make them up so as to fit you, and put the clothes on, and get dinner ready; and having ate and drank let us offer up prayers for that liberal man. Although I am ignorant of the wish of his heart (or what his object may be,) but God knows and sees every thing, and will accept the prayer of us, unfortunate wretches."

Having heard these circumstances of his having fasted so long, it occurred to me involuntarily to give him twenty gold-mohurs more. But when I looked towards the quarter whence the voice proceeded, I beheld a woman, who exactly resembled the beloved creature whose likeness I had with me. I drew forth the picture and compared it. There was not a hair's difference. A cry came from my heart, and I became insensible.

Moobarik took me in his arms and sat down, and began to fan me. I was restored in a slight degree to my senses. I remained gazing fixedly at her, when Moobarik asked me what was the matter, that I would not make any reply. That beautiful creature said, "Oh! youth, fear God, and look not upon any one else. Shame and modesty are essential for every one."

She spoke with so much propriety, that I was fascinated with her personal appearance, and the qualities of her mind. Moobarik began to soothe me greatly, but how could he be informed of the state of my heart? Being in despair, I called out, "Oh! servants of God, and inhabitants of this house, I am a poor traveller. It will be great favour if you will invite me and give me accommodation."

The blind man called me to him, and having recognized my voice, embraced me, and took me to the house where that

beautiful creature was sitting. She was concealed in a corner. The old man asked me to relate my history, why I was wandering about alone after having abandoned my home and family, and what person I was in search of. I did not mention Mullick Sadik's name, and made no allusion to him whatever. I told him that "I was a prince of China; moreover, my father is still king there. He purchased this picture from a merchant for lakhs of rupees, on seeing which my senses and all tranquillity of mind vanished; and I have assumed the appearance of a beggar, and wandered over the world. I have now gained the object of my heart at this place, the accomplishment of which is in your hands."

Having heard this, the blind man heaved a sigh, and said, "Beloved, my daughter is involved in great calamity. No mortal has power to marry her, and raise up a family (or reap the reward of association with her)."

I replied, "I hope that you will give me a detailed explanation of this."

The Persian then began to recount his adventures as follows:—"Hear, oh prince! I am a chief and a grandee of this unhappy city. My ancestors were renowned and of high family. God granted me this daughter. When she grew up, her beauty and elegance, and agreeable manners, became topics of general conversation, and it became notorious throughout the whole country, that in the house of such a one a girl had been born of such exceeding loveliness, that in comparison with her beauty, the black-eyed nymphs and fairies of paradise would have reason to be ashamed of their's. How could any thing mortal equal it? The prince of that city heard these praises of my daughter, and secretly, without having ever seen her, fell in love. He gave up all sustenance, and was confined to his bed through sickness (*lit.*, became bed-ridden.)

"At length this circumstance became known to the king, who sent for me privately at night, and introduced this subject in conversation, and so worked upon my mind by what he said, as to induce me to consent to my daughter's marriage with the prince. I thought to myself, that as a daughter had been born to me, it was necessary to marry her to some one, and, therefore, what could be better than to betroth her to the prince; in addition to which, the king also was urgent in his solicitations? I consented, and took leave. From that day preparations were made on both sides for the marriage.

"The judge (Kazee), and law officer (Mufti), and learned men, and men of science, and the nobles of the court were assembled on a certain day at an auspicious moment, and the marriage

ceremony was performed, and the marriage portion fixed. The bride was taken away in great splendour, and they went through all the forms and customs usual at marriages. When the bridegroom attempted at night to have sexual connexion, there was such a noise and uproar in the house, that the watchmen outside were in a state of great alarm. They wished to open the door of the house to see what calamity had befallen, but it was fastened in such a manner from the inside, that they could not open it. Having wrenched off the hinge of a shutter, they beheld the bridegroom with his head cut off writhing on the floor, and the bride foaming at the mouth, and rolling about quite out of her senses, after having been dragged through blood and dirt. They all became insensible on beholding this dreadful sight, and at the thought of such affliction having been caused in the midst of so much rejoicing. News of the event reached the king, who, striking his head, ran to the spot. All the nobles of the kingdom were assembled, but not one of them could comprehend what had happened, so as to be able to investigate the affair.

"In the last extremity, the king gave an order from the great anxiety he was in to cut off the unhappy bride's head also; and immediately that the words had issued from the royal lips, there was the same scene of noise and uproar.

"The king was alarmed and ran off for fear of his life, and ordered them to remove her from the female apartments. The attendants conveyed the young girl to my house.

"This subject began to be one of general conversation. Whoever heard of the matter was perplexed; and in consequence of the prince being killed, the king himself and all the inhabitants of the city have become my mortal enemies.

"When the period of forty days' mourning had expired, the king asked the advice of the courtiers as to what ought to be done.

"They all said, that the only measure to give consolation and tranquillity to the royal mind was to put that girl together with her father to death, and confiscate the whole of their property and that of their household. When it had been resolved to punish me thus, an order was given to the chief officer of police, who came and surrounded my house on all sides, and sounded a trumpet at the entrance, and wished to enter to carry the king's order into execution.

"From an unknown quarter such a shower of bricks and stones began to be poured forth, that the police force could not stand it, and they ran off in every direction to save themselves. And the king heard with his own ears an awful voice in the royal

seraglio, 'What ill fate has befallen thee, and what devil has possessed thee? If thou desirest thy own welfare, act not in opposition to that lovely creature, otherwise, whatsoever thy son saw after having married her, thou also shalt see from being her enemy.'

"The king fell into a fever from fear, and immediately ordered that no one should molest us, unhappy wretches, or have any intercourse whatsoever with us. 'Let them remain in their own house, and let no one tyrannize over them.'

"From that date, the astrologers, considering that he was possessed by a demon (*lit.*, considering his case that of possession by a demon,) began to repeat prayers and charms, and men acquainted with the black art pronounced incantations. And all the inhabitants of this city called upon the name of the great God, and read the glorious Koran. This state of things has continued for some time past; but the secret of what occurred has not as yet become known, and I have not gained any information regarding it.

"But I once asked this young girl what she had herself seen, and she said that she knew nothing, except that when her husband attempted to have sexual connexion with her, the roof (or ceiling) was broken through, and she saw a throne covered with gold issue therefrom, on which a beautiful youth, wearing a regal robe, was seated; and a great many attendants accompanied him into that house, who were prepared to put the prince to death. 'The chief approached me and said, 'How now, beloved, whither will you be able to fly from me?' His appearance was not that of a mortal, and his feet seemed like those of goats. I began to tremble all over, and fainted away from fear, and I have no recollection of what happened after this.'

"Ever since then we two wretched beings have dwelt in this broken-down house, and all our companions have separated from us in consequence of the king's anger. And when I go forth to beg, no one gives me a single farthing, and moreover, persons do not approve of my stopping at their shops. This unhappy girl has not a rag to cover herself with, and I cannot obtain a sufficiency of food for her. I wish for death, or else that the earth would open, and this ill-fated creature might be swallowed up. Death is better than such a life as this. Perhaps God has sent thee for my sake, and, therefore, thou hast taken compassion on me, and given me a gold-mohur.

"I have prepared and eaten a good dinner, and made up clothes for my daughter. I have offered up prayers in the temple of God, and bestowed a benediction on thee. If the calamity of

being under the controul of genii or fairies were not impending over this girl, I would make her over as a slave to thee, and consider it a happiness to do so.

"This is the history of this poor wretch (meaning himself). Do not endeavour to obtain her, and refrain from this design."

Having heard all these circumstances, I became very solicitous and wept much, and begged of him to accept me as his son, as whatever was predestined in my fate would happen. The old man would by no means consent. In the evening I took leave of him, and came back to the inn. Moobarik congratulated me, and said, "that God had made every thing turn out well, and that our trouble had not been fruitless." I replied, "In spite of all my flattery to-day, that faithless old man would not agree to my proposal. God knows whether he will give her to me or not."

But such was the state of my heart, that I found it difficult to pass away the night, in expectation of the morning, when I might go again to the old man's house. I sometimes imagined, that if he proved kind and gave his consent, Moobarik would carry her off for Mullick Sadik; and then I would say, "Let her but come into my possession, and I will persuade Moobarik, (or overrule by flattery,) and enjoy her." Then this danger would occur to me, "that if Moobarik even should consent, I should suffer at the hand of the genii in the same manner as the prince had suffered. And when would the king of this country consent to any one enjoying the lady after the prince had been killed in attempting to do so?" My sleep was broken during the whole night, which was past amidst the perplexities of these thoughts. When daylight appeared, I went and purchased in the market-place beautiful pieces of cloth for dresses with gold and silver-laced borders, and fresh and dried fruits, and proceeded to the old man's house, (*lit.*, attended upon the old man.)

He was highly delighted, and said, "Nothing is dearer than life to every one; but if my life even can be of use to thee, I will not hesitate (or refrain) to sacrifice it, and will deliver over my daughter to thee immediately. But I am fearful lest danger might befall thy life from such a proceeding, the stain of which course would remain upon me until the day of judgment."

I replied, "That I, a miserable wretch, had arrived in that country, and that he was both my spiritual and temporal father. In the hope of this desire being accomplished what ruin and distraction of mind have I not endured for a long time past, and what calamities (*lit.*, blows) have I not suffered, and have at length come here, and obtained some clue to the object of my search! God has also made you kindly disposed towards me

by your having consented to give your daughter to me in marriage. But you are anxious on my account. Be a little just and reflect, that it is not right in any religion to save ourselves from the sword of love, or to preserve one's life. Let what will happen, I have fully resigned myself to destruction, and look upon union with my mistress as life itself. It matters not to me whether I live or die; moreover, if I am disappointed in obtaining your daughter, I shall certainly expire (*lit.*, die without death), and will reproach you on the day of judgment."

In short nearly a month passed away in this kind of conversation and remonstrance, and this state of hope and fear. I hastened daily to wait upon the old man, and used to flatter him greatly.

It so happened that he fell sick, and I attended him during his illness. I used constantly to take his urine to the physician, whose prescriptions I used to make up according to his instructions and administer them, and prepare his sick diet with my own hand, and give him a small quantity to eat.

One day he kindly said to me, "Youth, thou art very importunate, in spite of my having mentioned all the calamities that will attend this step, and having urged you not to persevere. Whilst we have life, we have every thing, but you seem resolute in wishing to fall into a well. Well, I will to-day mention thee to my daughter, and see what she says."

Oh! holy beggars. I was so inflated at hearing this good news, that my clothes could not contain me. I made my obeisances to the old man, and said, "You have now indeed saved my life (*lit.*, taken thought for my life)." I took leave and came home, and during the whole night continued mentioning to Moobarik what had happened. I felt neither the want of sleep nor food.

At day-light in the morning I went again to the old man, and paid my respects. He began to say, "Behold, I make over my daughter to you, and may God bless the act! I entrust you both to the protection and fostering care of the Divine Being. Continue to live with me whilst life is spared me; and when my eyes are closed, do whatsoever you please, as you will be your own uncontrolled master."

Some time after this the old man died. We wept and mourned, and performed his funeral offices. After the third day, Moobarik brought that dear creature to the caravanserai, and said to me, "You hold her in pledge for Mullick Sadik. Take care that you do not act treacherously, and throw away all the labour and hardship you have undergone."

I replied, "Grandfather, where is Mullick Sadik; my heart is

not inclined to think of him (or to obey his instructions) ? Why should I forbear ? Happen what may, whether I live or die, I will enjoy her."

Moobarik was annoyed and rebuked me, and told me not to be childish. " In a single moment your condition may be changed. Do you imagine Mullick Sadik to be far off, that you do not obey his orders ? At the time of your setting out, he explained all difficulties to you. If you abide by what he said, and convey the lady in safety to him, he is a king and may perhaps take into kind consideration the labour you have undergone, and give her to you. This will indeed be a proper course to pursue ; your friendship with the king will remain unbroken, and you may gain a mistress."

I was perplexed by his threats and explanations, and remained silent. I purchased two female camels, and we rode upon them (*lit.*, upon saddles placed upon their backs), and proceeded towards the country of Mullick Sadik. As we journeyed along, the sound of great noise and tumult began to be heard (or to approach us) in an open plain. Moobarik said, " Praise be to God ! our labours have been successful, and the army of genii has come to us."

At length Moobarik having embraced them, enquired, where they intended going, and they said that the king had appointed them to come out and meet us, and that they were now under our command, and would, if we ordered, convey us in a moment to his presence. Moobarik replied, " Behold, through what troubles and difficulties God has made us faithful to the king ! Why need we be in a hurry now, as (which may God avert !) some accident may befall us from haste, and our toil prove fruitless, and we may fall under the wrath of his highness."

They all said, that with respect to that point, we might do as we pleased, and proceed on our journey as it best suited us. In spite of our being completely at ease, and able to travel in any way most agreeable, we continued our journey day and night.

When we had nearly arrived at our destination, observing that Moobarik was asleep, I placed my head at the feet of my beloved, and began to explain to her with urgent solicitations and tears my restlessness of mind, and my utter despair on account of Mullick Sadik (or by reason of Mullick Sadik). " From the day I beheld your picture, I have abandoned sleep and food and tranquillity ; and after all I have now been reduced to the state of being an utter stranger to you."

She began to say, " My heart is also affectionately inclined towards you, because you have for my sake undergone great

hardships, and brought me here through numberless difficulties. Keep God in remembrance, and forget not me. Let us see what will become manifest from the hidden curtain (that is, what the future will bring forth.)"

Having thus spoken, she, without being able to restrain herself, wept so immoderately as to have a fit of hiccoughs. Whilst we were both in this predicament, Moobarik awoke. On perceiving that we two lovers were weeping, he began to shed tears also, and said, "Keep your minds at ease; I have an oil, which I will rub on the body of that lovely creature, by the strong smell of which Mullick Sadik will be repelled, and probably give her up to you."

Having heard this plan of Moobarik's, I became confident and embraced him affectionately, and said, "Grandfather, thou art now to me in place of a father; through thee my life has already been saved. And now also act in such a manner, that my life may again be preserved, otherwise this affliction will be mortal."

He administered great consolation to me. At day-light the sound of the genii began to be distinguished. I observed that several attendants of Mullick Sadik had come, and brought two valuable dresses of honour for us, and a sedan fringed with pearls also accompanied them. Moobarik rubbed that dear creature with the oil, and having had her dressed and becomingly arrayed, took her to Mullick Sadik. The king having beheld her, did me great honour, and offered me a seat with most dignified courtesy, and began to say, "I will behave to thee in such a manner as no one to this day has behaved to another. Thy father's kingdom is thine, in addition to which, thou shalt be to me as a son." He continued addressing himself to me in this kind manner, when in the meanwhile my beloved came into his presence. His brain became disordered by the strong smell of that oil, and he was bewildered. He could not endure it. He rose up and went out, and caused us two to be summoned, and turning towards Moobarik, said, "Well, Sir, you have acted a pretty part in this matter! I warned you that if guilty of treachery you would fall under my wrath. What is this that has happened? You shall now see how I will treat you." He was greatly offended, and Moobarik, having loosened the strings of his drawers, showed his nudity, saying, "Oh! king, may you continue in safety; when by your highness' order I was appointed to this work, this slave, having cut off his private parts and shut them up in a small box, delivered over the box sealed to the charge of your majesty's treasurer; and having applied some Solomon's plaster, started on his journey." Having heard this answer from

Moobarik, he stared angrily at me, and began to say, "Is this thy doing?" and being enraged, commenced abusing me.

At that time, it appeared to me from his conversation, that he would probably cause me to be put to death.

When I discovered this from his countenance, being in despair of living and having given up all hopes of existence, I drew forth a dagger from Moobarik's side, and wounded (*lit.* struck) Mullick Sadik in the paunch with it. On receiving the wound, he bent his head, and stooped down. I was bewildered, and thought he was certainly dead. And again I thought that the wound had not been so effectual, and could not make out the reason. I was standing looking on, when rolling on the ground, and having assumed the appearance of a ball, he flew towards the sky, and ascended to such a height, as at last to be out of sight. Then after a very short interval, making a crash like that of lightning, and angrily muttering some unintelligible words, he came down, and gave me such a kick, that I became quite insensible and fell backwards, and became as one dead. God knows what period of time elapsed before I recovered my senses. When I opened my eyes, I observed that I had fallen in a forest, where nothing but wild trees were visible. I could not imagine what to do, or where to go. Heaving a sigh through despair, I took one of the roads that presented itself; if I met any one (or saw any one in mortal shape), I enquired after Mullick Sadik. He, supposing me mad, answered that he had not even heard of his name.

I one day climbed a hill and resolved by throwing myself down to commit self-destruction. When I was on the point of falling, that veiled horseman, the lord of the sword, possessed by Mahommed and afterwards by Ali, came up and said, "Why dost thou throw away thy life? Grief, pain and calamities of all kinds befall men. Thy evil days have now departed, and happy days have come. Go quickly to Turkey. Three individuals in the same condition as thyself have gone before thee; visit them, and unite with the king of that country. The objects of the wishes of you all five will be obtained at the same place." This is the history of this beggar, which he has related. At length, through the glad tidings of my spiritual guide, the dispeller of my difficulties, I have arrived in the presence of you, divine teachers, and we have paid our respects to the king, the shadow of God. The minds of us all must soon be set at rest.

CONCLUSION.

IN the midst of this conversation between the four Dervises and the king Azad Bukht, a royal attendant came running from the seraglio, and offered respectful congratulations in his highness' presence, and said "that a prince had just been born, in presence of whose beauty the sun and moon were ashamed." The king was surprised and said, "To all appearance none of the royal ladies were in the family way; from whose womb has this sun shone forth (or become manifest)?"

The servant replied, "A female attendant by name Mahroo (Moon-face), who for some time past has been under the royal anger, and used to live like the forlorn quite apart from every one else, and no one through fear used to approach her, (or make enquiries about her,) has obtained the Divine honour of bringing forth a moonlike son."

The king was so delighted as almost to die of joy. The four mendicants offered up prayers and congratulations—"May your family, oh prince! ever flourish, and may thy child be happy, and may he live to a good old age under thy shadow!" The king replied, "This event has happened by reason of your auspicious presence; otherwise, I had not the slightest suspicion of its being about to occur. With your permission, I will go and see the infant." The Dervises said, "In the name of God, be pleased to go." The king proceeded to the female apartments, took the prince in his lap, and offered up prayers to God. His mind was satisfied (*ist.*, his liver became cool.) Having forthwith taken the infant in his arms, he carried it away and placed it at the feet of the mendicants, who pronounced blessings upon it (or repeated prayers for its welfare), and exorcised it.

The king made preparations for an entertainment. The royal musical instruments began to send forth redoubled sounds. He opened the treasury, and by his liberality made every beggar worth a lakh of Rupees. An order was given that all the nobles should have their pensions in land doubled, and their titles increased two-fold. Five years' pay was given in gratuity to the whole army. Subsistence money was bestowed on all the men of family and grandees. He filled the dishes and begging cups of the poor and necessitous with gold-mohurs and rupees, and excused three years' revenue to his subjects, in order that whatever they sowed or tilled, they might carry away to their own houses (that is, have the benefit of it to themselves.)

Throughout the whole city, in the houses of rich and poor, wherever the eye could reach, there were mirthful dances.

Every one, both high and low, was so delighted, as to become almost like a king. In the midst of all this rejoicing, the sound of weeping and lamentation came forth from the interior of the female apartments. The attendants and women from Turkey, and armed females and eunuchs rushed out, throwing dust upon their heads and said to the king "When the prince had been washed and bathed and given into the nurse's lap, a small cloud came and enveloped the nurse, and after a short time we saw that she had fallen down insensible and the prince had disappeared; and we could not tell what calamity had befallen him." The king was very much perplexed at hearing this strange account, and there was lamentation throughout the whole country. The pot did not boil in any one's house for two days. People were greatly afflicted about the prince, and were plunged in grief (*lit.*, drank their own blood).

In short, they began to despair of their lives. On the third day, the same cloud came again, and brought with it a cradle studded with jewels, and having pearls on its borders, and when it had placed the cradle in the female apartments, it disappeared. The prince was found in it, sucking his thumb. The royal mother, having pronounced a blessing upon it (*lit.*, having taken all its misfortunes on herself,) quickly took the child up in her arms, and pressed it to her bosom. She saw that it wore a jacket of very fine texture fringed with pearls, and had a child's bib of brocade, and ornaments set with jewels on its hands and feet, and a necklace composed of nine gems on its neck, and there was a child's rattle and golden balls placed by his side. They were all so delighted, that they began to twirl and turn round the infant, and offer up prayers, saying, "May all thy mother's wishes be gratified, and mayest thou live to a good old age!"

The king, having caused a large new building to be erected, and carpets to be spread in it, established the Dervises there (or gave it up for the occupation of the Dervises). When at leisure from affairs of state, he used to come and sit with them, and pay them every attention and respect; but on the first Friday of every new moon, that piece of cloud came, and took away the prince. After two days the cloud brought back with the child rare toys and curiosities of every country and kind, at the sight of which the mortal mind was in a state of astonishment.

In this manner the prince entered safely upon his seventh year. On the anniversary of his birth-day, the King Azad Bukht said to the beggars, "Oh, holy men of God! I know not who carries away the prince, and again restores him to us. It is a

very strange occurrence ; let us see what the result will be." The Dervises said, "Do one thing ; write a note expressive of affection, and place it in the prince's cradle, and write to this effect, ' that seeing the kindness and love of the unknown person, you are desirous of paying him a visit ; if he would in the way of friendship inform you of his circumstances, your mind would be at ease, and your perplexity entirely removed.'"

The king wrote a letter to this effect on paper sprinkled with gold, and placed it in the child's golden cradle. The prince disappeared as usual. In the evening, the king came and sat down by the beds of the beggars, and they entered into conversation. A folded paper fell down near the king, on opening which he saw that it was an answer to his letter. These two lines were written, "Look upon us also as desirous of seeing you. A throne is sent for your conveyance and you had better come immediately. Let us meet, as all preparations have been made for mirth and joy. We are waiting for you (*lit.*, your place is empty)."

The King Azad Bukht, having taken the Dervises with him, sat down upon the throne, which, like that of the royal Solomon, floated in the air. Travelling slowly along, they alighted at a place, where they saw a magnificent building, and all sorts of preparations for their reception. But they did not know whether there was any one there. In the mean time some one touched the eyes of all five with collyrium of Solomon, and there was a sound as of the dropping of two tears. They beheld an assemblage of fairies standing there, waiting to meet them with bottles of rose-water in their hands, and dressed in robes of different colours. Azad Bukht advanced amidst two rows containing thousands of fairy-born creatures, who were standing in respectful attendance, and there was an emerald throne fixed in the most exalted place, upon which King Shuhbal, the son of Shahrukh, was seated in great pomp, leaning on pillows, and there was a most enchanting young girl sitting before him, who was playing with Prince Bukteear. And on both sides chairs and seats were tastefully arranged, on which noble and most beautiful beings were sitting.

The King Shuhbal, on seeing Azad Bukht, rose up and stood erect, and having descended from the throne, embraced him, and having taken his hand in his own, he brought him to the throne and seated him by his side, and entered into conversation with great warmth and affection. The whole day passed away in laughter and joy, and feasting and other entertainments, and singing and dancing.

When the two kings met again on the second day, Shuhbal

asked an explanation from Azad Bukht of his having brought the Dervises with him.

The king explained in detail all the circumstances of the four beggars, as he had heard them, and recommended them to Shuhbal, and asked his assistance.—“ They have endured such great hardships and calamity, and it will be a most meritorious act if through your favour they obtain the objects of their wishes, and I, your sincere friend, will, during the whole of my life, offer up prayers for you. Through your kindness their raft will be carried across (or conveyed across) to its destination.”

Mullick Shuhbal, having heard this speech, replied, “ My utmost efforts shall not be wanting to further your wishes.” Having thus spoken, he cast an angry glance towards the demons and fairies, and wrote letters to all the great genii chiefs, “ to appear in the enlightened presence on receipt of the order, and if any one delayed in coming, he should be punished, and should be laid hold of and made to come. And every one was to bring with him every mortal born, whether male or female, whom he might have. And if any one concealed or detained any captive, and it should hereafter become known, his wife and children should be squeezed in an oilman’s press, and his very name and all trace of his family should be obliterated.”

Demons were appointed to convey this order to every quarter. The two kings associated on friendly terms with each other, and carried on kindly conversation, in the course of which King Shuhbal addressed the Dervises and said, “ I had also a great wish for a child, and had resolved if God gave me a son or daughter, I would marry him or her to some child of a mortal king. After having formed this resolution, I heard that the royal queen was pregnant. After having reckoned the days and hours, and months of her pregnancy, the time of her accouchment arrived, and this daughter was born. According to my vow, I ordered the learned among the genii to search for a royal bridegroom in the four quarters of the world, and carry off and bring immediately with all despatch to me the son of any king or great monarch, and to be very careful of him. Fairy-born creatures were forthwith despatched in every quarter in compliance with my order, and after some delay they brought this prince to me. I offered up prayers to God, and took the infant in my lap, and conceived a greater affection for it than for my own daughter (or, there sprung up in my mind a greater affection for it, than for my own daughter.) I did not wish to let it out of my sight for a moment, but used to send the prince back, because I knew how distressed his parents would be, if they did not see him. I used, therefore, to send for him once a

month, and having kept him with me for some days, used to send him back again. God be praised ! you and I have now met, and I will celebrate his marriage with my daughter. Life and death are incidental to all ; let us, while we yet live, be spectators of the marriage ceremony between them."

King Azad Bukht, having heard these words of Shuhbal, and seen the excellent qualities of his disposition, was highly delighted, and said, " Strange fears used at first to agitate my mind in consequence of the disappearance of the prince and his return, but I am now consoled by what you've just said. This child is now yours ; do with him as you please."

In short, the association of the two kings was like the mixture of sugar and milk, and they spent their time in pleasure and enjoyment. In about ten days great kings of the rose garden of Paradise and of mountainous countries, and of the islands, in whose search persons had been sent, all came into the presence of Shuhbal. He first ordered Mulliock Sadik to produce any one born of man he might have in his keeping. He being greatly afflicted and enraged, but having no alternative, produced that beautiful creature with cheeks like the rose, the blind man's daughter.

And he demanded from the king of the sea the daughter of one of the genii, on whose account the prince of Neemroz, riding on a bull, became mad. He also made a great many excuses, but at last produced her.

When he asked for the daughter of the king of the Franks and Bihzad Khan, every one flatly denied all knowledge of them, and they began to swear by King Solomon.

At length, when he began to interrogate the king of the Red Sea, he hung down his head and remained silent. King Shuhbal soothed him, and exacted an oath from him, and gave him hopes of obtaining higher honours, and also threatened and alarmed him.

Upon this, having joined his hands, he began to say, " Oh, king ! may you continue to live in safety ! The truth is this, that when the king came to the river to meet his son, and the prince through haste urged his horse into the water, I had accidentally on that day gone forth to hunt, and was passing by at the time. I stopped my retinue and observed what was going on. In the meanwhile her mare carried the princess into the stream also. When my glance fell upon her, I became enamoured, and ordered my fairy-born attendants to bring the princess with the mare to me. Bihzad Khan hurried his horse into the river after her, and when I saw him sinking, and about to be drowned, I admired his courage and manly spirit. My attendants forth-

with laid hold of him also. I turned back, taking both of them with me, and they are now safely under my charge."

Having mentioned these circumstances to the king, he sent for both of them into his presence, and Shuhbal made great search for the princess, the daughter of the king of Syria, and enquired from every one with a mixture of severity and kindness; but no one confessed, or gave any clue as to where she was to be found.

Upon this King Shuhbal said, "Is there any monarch or chief absent, or have they all come?"

The genii said, "Oh, protection of the world! all have come into the presence, except a magician, named Moosulsul, who, by means of the science of magic, has built a fort in the interior of the mountain Kaf, and from pride he has not come; and we slaves have not the power of laying hold of him, and bringing him to the presence. The fort is very much concealed, and he himself is a great devil."

When King Shuhbal heard this account, he became angry, and prepared a fighting army of genii, and demons, and fairy-born beings, and ordered them to bring the princess to the presence by fair means if they could; if not, to subdue the magician and bind his arms behind him, and bring him; and to destroy his fort and lay waste his country, and plough them with a ploughshare drawn by asses." Immediately upon this order being given, so powerful an army started forth, that in about half a day it reduced to subjection, and made captive, and brought bound into the king's presence that violent and mutinous magician. However much King Shuhbal threatened and interrogated him, that haughty being did nothing but equivocate and make excuses. Being exceedingly wrathful, the monarch gave an order to cut off that reprobate's joints one by one, and to flay him alive, and fill his skin with bran, and he appointed an army of fairy-born beings to go to the mountain Kaf, and search for the princess and bring her, which they did, and conveyed her to the presence of the king. All those prisoners and the four beggars, having observed the orders and justice of King Shuhbal, offered up prayers, and were delighted. The King Azad Bukht was also much pleased. Upon this, King Shuhbal ordered the men to be taken to the private hall of audience, and the women to the royal seraglio; and that instructions should be given to have the city quickly ornamented with mirrors, which order was forthwith complied with.

On a certain day, having ascertained an auspicious moment, and a favourable division of time, the King Shuhbal married his daughter, Roshun Aktur (the bright star) to Bukteear (the for-

tunate), and he married the merchant's son to the princess of Damascus, and the prince of the kingdom of Yemen to the princess of Bussorah, and the princess of the Franks to the prince of Persia, and Bihzad Khan to the daughter of the king of Neemroz, and the prince of Neemroz to the daughter of one of the genii, and the prince of China to the daughter of that old man of Persia, who (the daughter) had been in the possession of Mullick Sadik.

Every one of these disappointed persons, by the favour of Shuhbal, obtained the object of his wishes.

After this, Shuhbal entertained them all for forty days; and day and night they were engaged in pleasure and mirth.

At length, he presented every prince with rarities and curiosities and valuable gifts, and allowed them to take their departure for their native countries. They all set off joyfully, and with minds at ease, and arrived in safety, and began to exercise regal authority.

But Bihzad Khan and the son of the merchant of Yemen, of their own accord, remained with King Azad Bukht, who afterwards appointed Bihzad Khan chief of the army, and the merchant of Yemen's son chief of the household to Prince Bukteear; and they were happy during their whole lives. "Oh, God! grant to every disappointed man the object of his wishes, in the same manner as the four Dervises and King Azad Bukht obtained theirs, for the sake of the five holy persons, Muhammad, Ali, Fatima, Husan, Husain, and the twelve religious patriarchs, and the fourteen innocent persons, on whom be blessings eternal. Amen: Oh, God, of the two worlds!

END OF THE STORIES OF THE FOUR DERVISES.

WHEN this book, by the grace of God, had been finished, it occurred to me to give it a name, by which the year (*lit.*, the date) of its having been written should be made also to appear. When I made a calculation, I found that I had commenced my narration at the end of the year 1215 of the Hejira, and from want of leisure on my part, it was not concluded until the beginning of the year 1217 of the same era. I was occupied with these thoughts, when my mind suggested to me, that Bagh-o-Behar would be a good name, as both the name and time of writing would correspond therein. Upon this I fixed upon this name. Whoever shall read this work, he will, as it were, walk in a garden; and moreover, the calamities of autumn will befall the natural garden, but cannot affect this artificial one. This will always remain in full bloom.

"When this Bagh-o-Behar (garden and spring) was prepared, the year 1217 was current. Wander over it now day and night, for the title Bagh-o-Behar includes both the name and the date of its having been written. No injury can happen to it from the autumn. This spring is always fresh and blooming. This is irrigated by the blood of my heart; and the leaves and fruits are pieces of my liver. All will forget me after my death; but this writing will remain as a token of remembrance. Let him, who reads this, remember me. This is my agreement with my readers. If there should be any faults, be pleased to forgive them: for the thorn remains concealed amongst flowers. Man is compounded of forgetfulness and error, and will make some slips, however vigilant he may be. I ask nothing but this: this is my prayer, oh God! Every moment will I remember thee: may my days and nights pass thus! Let no strict enquiry be entered into against me; neither during the night of the grave, nor on the day of judgment: oh, God! shower down mercies on the two worlds for the sake of the great prophet!"

*Copy of a Petition presented by the writer to the Gentlemen
who superintend the College.*

MAY God keep you, gentlemen of lofty station, who can appreciate good men in safety.

"This wanderer, having heard of the advertisement, has, with a thousand laborious efforts, translated the story of the four Dervises into pure Oordoo; and by the grace of God, the work has been extensively circulated amongst gentlemen. I am now

in hope, that I may reap some reward from my labours, in order that the blossom of my heart, like that of the rose, may expand into full bloom, as Firdousi has said in the Shahnameh.

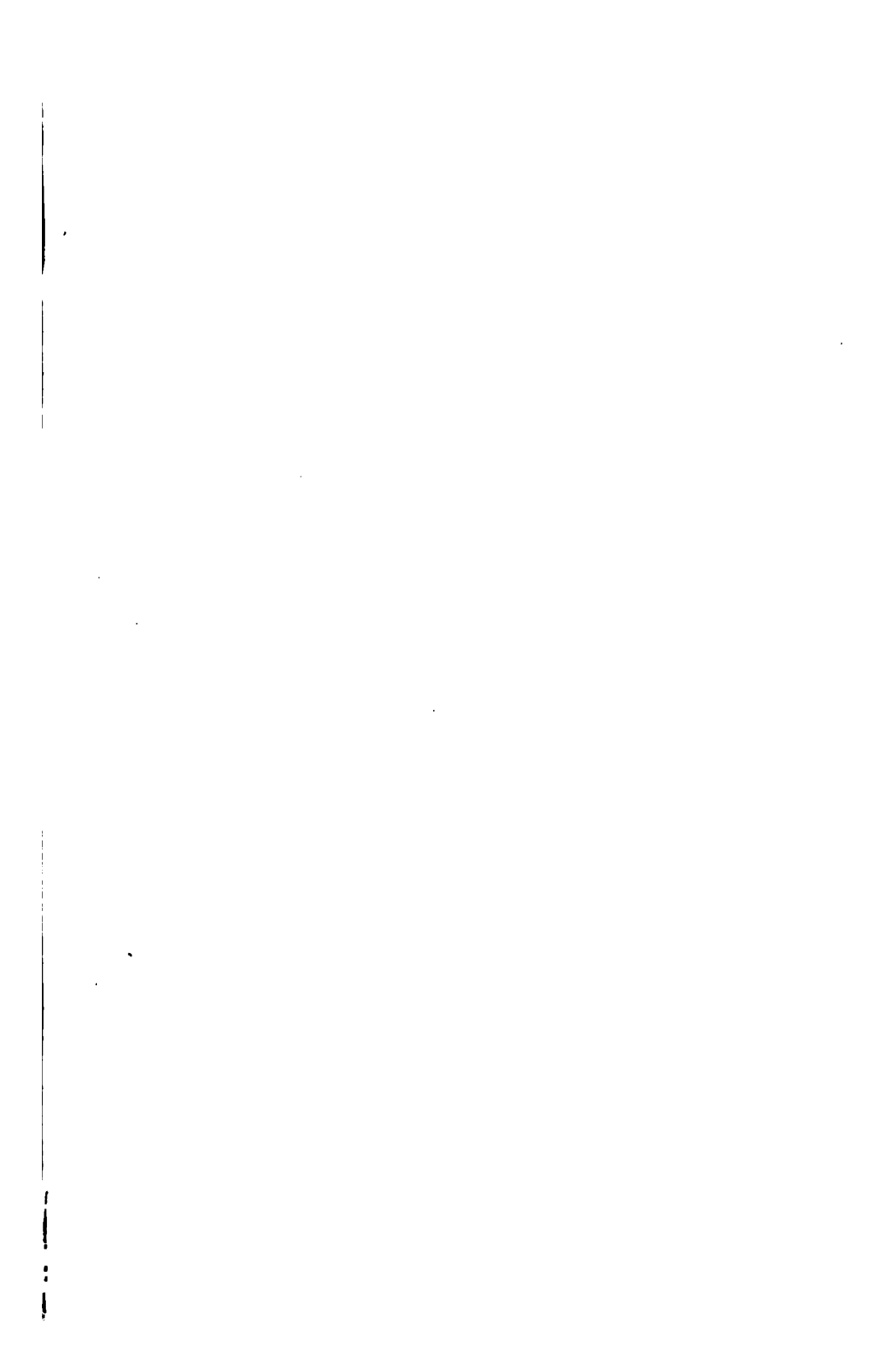
"I have undergone great and painful labour for thirty years : I have by means of my own Persian language, brought to life this language of all people : not Arabian. In like manner, having polished (or brought to a pitch of perfection) the Oordoo language, I have united Bengal to Hindostan.

"You, gentlemen, can appreciate the merits of others, and there is no necessity for my petitioning.

"God grant that the star of your prosperity may continue to shine !"

The Petition of MEER UMMUN OF DELHI.

THE END.





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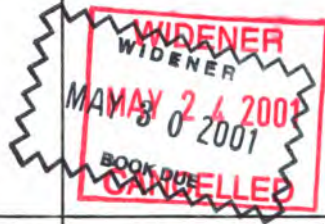
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